

HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

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THIRD ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

ORIGIN.

HAVE you ever seen the lamplighter begin his round at night-fall? Away off in the dusky distance springs out all at once, with no visible cause, a little light; a moment more and it has a companion, then another and another, till the whole street is brought out from darkness and danger and made cheery and safe.

The origin of the Woman's Foreign Missionary Society is a repetition of this picture. A heavenly lamplighter has been through the land.

Three years ago God sent His illuminating grace and love into the hearts of some Christian women, and up sprang a little light, away down on the eastern sea-coast. The power went westward and kindled another light in New York City. Westward still, across forest, prairie, and river, and Chicago's lamp was lighted, and so on sped this contagious brightness to St. Louis, back again to Cincinnati, Philadelphia, and Baltimore, and southward to Atlanta, till eight cities became torch-bearers.

But unlike the city's illumination, our society's light is not for home convenience. Its brightest beams fall on lands, on homes far beyond our vision. It is by faith only that we see the brightening of heathen darkness; but we praise God that we can know that "darkness disappears."

Men sometimes light their homes by the transmission of a single electric spark. We know God could use a

like rapid means of bringing these darkened souls into His great light. Yet it has pleased Him, by the foolishness of preaching, to save them that believe. He waits for us to bring our little lights along and join ourselves to the company of those who work for the evangelizing of the world. Let us realize all the privileges, joyfully accept all the work, and give unto our God the glory.

RESULTS.

Our society's existence dates only three years back. The first year nearly 100 auxiliaries were organized; the second year the number increased to 614; this year we report 1,083, with an aggregate membership of 41,654.

The first year our receipts were \$7,000; the second year \$22,000, and this year \$48,500.

We have five missionaries in India, — Misses Thoburn and Tinsley in Lucknow, Misses Swain and Sparkes in Bareilly, and Miss McMillan in Moradabad. We support 140 girls at the Bareilly Orphanage; have purchased a Ladies' Home at Lucknow, and have sustained school and zenana work in twenty-one stations.

In China we have four missionaries, — the two Misses Woolston at Foochow, and Misses Porter and Brown at Peking. We have also supported a large amount of school work, and work among the women, in both cities.

In the light of these most satisfactory returns we can but take new courage as we face another year of hard labor and heavy responsibility. Toils so fruitful, so visibly crowned with divine approbation, are their own exceeding great reward.

Our third year closes with a specially grateful and auspicious event, the recognition and hearty recommendation of our society by the highest authorities of our church. For lack of space,

THE ACTION OF GENERAL CONFERENCE

granting us this recognition must be laid over until next month. It is not only an indisputable authorization of our work, but an express encouragement to its prosecution. It is an adoption of it, so far as to provide for the publication of our statistics and reports in the official annuals of the church. It grants in the most cordial spirit all that was requested in the memorial of our Society. Henceforth, so far as our organization is concerned, the last great obstacle is removed out of our way. From this time forward we can count upon the welcome of every Annual Conference, and the co-operation of every pastor. The whole female membership of the church, full three quarters of a million in numbers, are before us, awaiting organization. We have but to enlist their sympathies and combine their energies to make the grandest missionary army the Lord Jesus has ever seen. Providence is summoning us to the work as by a thousand trumpet calls. Events that once would have created epochs, are now crowded into a day. Opportunities once confined to great providential characters are now the possession of the humblest Christian. Each one of us may now assist in "organizing victory" for Christ all over the world. Who will plant the most auxiliaries the coming year? Who sacrifice most of useless luxury for the love of Christ and his redeemed but unsaved church? Who will renounce most to go in person and toil among our perishing sisters in the heathen world?

REPORTS OF WORK IN THE MISSION FIELDS. BAREILLY.

I. MEDICAL WORK.

Miss Clara A. Swain, M. D., *Medical Missionary*.
Mrs. Jane Sheahy, Rebecca Jones, *Assistants*.

THE medical work has been much the same as that of the preceding year, though in some respects more encouraging. The people understand us better and do not feel so much afraid to follow our advice, and many of them have learned how to take better care of their sick. Beside visiting in many of the zenanas which were opened to us last year, we have been called to twenty-five new ones, making ninety-five different ones to which we have been admitted during the past two years.

In many of these homes we have been allowed to read the Bible and give religious instruction, and a few women and girls have been taught to read. We found it quite impossible, with our limited number of native helpers, to give regular instruction in all the families where they desired to be taught, so we adopted the plan of reading a portion of Scripture and explaining it at the bedside of each patient, after all the women and children of the family have assembled.

They are very fond of our hymns, translated into Hindustani, and we often get their attention by singing, when we would otherwise fail. Of late, our visits have been increasingly interesting. Two women seem especially interested in the Bible lessons. One of them to-day seemed much troubled on hearing the Fourth Commandment read and explained. She said she had broken it many times, but in future she should try to obey it.

It is encouraging to note the change for the better in some of the families where we have visited for the past two years. Their prejudices begin to give way, and they manifest a desire for improvement; some really seem to be gradually coming to the light.

It is a great deal even to be allowed to read the Bible in a bigoted Mohammedan or Hindoo family, and much more to have them interested in it. I could but note the change, in a visit made to-day, at the house of one of our first native friends. We found her earnestly engaged in reading a little book containing Old Testament stories, and some of Christ's miracles. Showing us some of the illustrations in the book, she remarked, "This is so easy to understand and I like it so much. I have read it all in my Bible, but I did not then understand it as I do now." When she commenced reading the Bible, she took great pains to conceal the fact even from her husband, but now they frequently read it together, and the change in her feeling in regard to it is very marked. Learning to read seems to open a new world of life and thought to these poor women.

We have made three hundred and twenty-five professional visits, and nine hundred and fifty patients have been treated at the mission house. Two hundred social visits have been made by myself and Mrs. Sheahy, my assistant.

MEDICAL CLASS.

Our class numbers sixteen at present. During the past year three have left us, and two new scholars have joined the class. We have taken up *Materia Medica*, *Practice*, and *Obstetrics*, and had review lessons in *Anatomy* and *Physiology*. Some of the girls have studied well, and we trust will be able to graduate some time during the present year.

There is a good prospect of our having a hospital this year; we have already a good beginning. One of the finest locations in Bareilly has been given us by His Highness, the Nawab of Rampore, for hospital purposes, and all we need now is money sufficient to put up suitable buildings. We trust our friends in America will aid us in this matter, both by their prayers and with their money.

II. GIRLS' ORPHANAGE.

Mr. and Mrs. D. W. Thomas, *Managers*.
Miss Fannie J. Sparks, *Missionary*.

[Report of the Mission Conference Committee.]

THE Committee paid their annual visit to the Girls' Orphanage early in December and made as thorough an examination of its various departments as they could, and, on the whole, were pleased with its condition and prospects.

The whole number in the orphanage is 147. During the year 21 have been received, 3 have died, 11 have been married, making an increase over last year of 7.

All the arrangements pertaining to the industrial department, to sanitation and for the general comfort of the girls, were found, as heretofore, all that could be desired. Everything pertaining to the place was tidy and comfortable, and the girls seemed to be happy. We are sure they must ever retain a pleasing remembrance of their home in the orphanage.

There has been no falling off in the good religious tone of the orphanage. A good number of the girls, we trust, know Christ as their personal Saviour, truly love him and desire to glorify him. Many of those sent from this institution have become earnest laborers in the Lord's vineyard, and many others are now being prepared to follow them.

The educational department has been mainly under the immediate direction of Miss Sparks during the past year, and the committee were highly pleased with the efficiency displayed especially in regard to the higher classes. Some of them we found able to read well in Urdu, Hindee, and English, to write well from dictation in one or all of those languages, and to work examples in common fractions. The lower classes seemed less perfectly instructed. Most of them are taught in part by the older girls and by a pundit and a Christian munshi. As the girls who teach are also members of Miss Swain's medical class, and are very much occupied in the study of medicine, it would be unreasonable to expect them to show as much efficiency in teaching as they would under other circumstances. Their classes showed quite as much evidence of good teaching in the branches under their charge as was seen in the case of the other teachers before mentioned.

The committee also feel that they could not close their report at this time without expressing, as they believe they may do in behalf of the Conference, their high appreciation of the valuable service rendered our Mission and the cause of God generally by brother and sister Thomas, who expect to relinquish this charge at this Conference. They have borne it long and well. There are those in Heaven as the fruit of their toil who will be ready to welcome them home, when God shall call them, as the blessed of the Lord. Many others will, we trust, never forget the prayers, instruction, and kind care they have received, and will live to honor the Saviour. We feel sure that all our members will concur with us when we say that a debt of gratitude is due to brother and sister Thomas, and that our prayers will follow them in other spheres where God may lead them.

III. CITY SCHOOLS AND ZENANA WORK.

Mrs. Scott writes: The school work has greatly increased during the year. The girls' schools in the city number three, supported by the mission, and ten supported by the native Judge, or rather through him, by the municipal fund. These ten schools are for Hindoo girls of high caste, and are very interesting. Bakhtaur-Singh, the Judge, has put them under my care, and has requested me to send the Bible Woman (Mary Thomas) to read the Bible to these girls, remarking as he did so, "God's word will make them better women." For this we thank the Lord. I will have three Bible women working in these schools during the year; there are always some of the scholars who need medical treatment, so that they will be kept long, having zenana

work outside the schools, as well. Their first duty, however, is to read and explain the Scriptures. I am superintending several Bible women; many of them are pious, faithful workers. I would name Mary H. Thomas, Linda Coit, Cornelia Jordan, Fannie Moulton, Clementina Butler, and others there are, whose reports will soon be sent on. In a report from the Fannie Moulton Bible woman, she remarks, "The prayer meetings are well attended; we hold them three times a week." The reports from Khera Bajhera are good. There will be two women at work there this coming year, one at zenana work, the other in the schools. [This work in Khera Bajhera is sustained by the Newburgh, N. Y., Auxiliary, who have had a full report sent them.]

BUDAON.

Mrs. Hoskins, *Missionary*.

WE give below extracts from Mrs. Hoskins' Report on the work of the Bible Women in the Budaon District.

"Visiting and Bible reading have been faithfully attended to during the year. Several small towns near by have been visited by our Bible women, who always meet a hearty welcome. Often their audiences have numbered fifty or more eager listeners, whose intelligent inquiries and comments show that they not only listen, but think and talk of what they hear. During the last month, two of the visitors went out one Sunday to a village close by where they had made several weekly visits. They found the women all ready to hear, except one who kept at work at her wheel. The others called to her to leave her work and come and listen to the good words, one of them adding, 'Do you not know that this is the Christian Sabbath?' The Bible woman read and explained the Fourth Commandment, then gave them a little discourse on the benefit to be gained from obeying God's commands. 'Yes,' said one of the listeners, 'if there was nothing more to be gained, the rest from work one day in seven is enough to make one willing to obey His commands; but His words are all good. What you read to us from His book and the hymns which you explain to us, gives us something to think about while we are about our work, and keeps our hearts happy.'

"In a village a few miles distant, a high caste woman professes herself a follower of Jesus. She has given up all heathen practices, and as far as she knows how, is trying to lead a Christian life. We cannot doubt that she has been taught by the Holy Spirit, for all she has learned from human sources has been from the occasional visits of a Christian woman, and, strange to say, from her heathen son-in-law, who is blindly seeking the Source of Light, half fearful of losing his hold on his religious belief, and hardly daring to trust himself on the untried new religion which will surely separate him from his friends and associates, and, without doubt, be the cause of a vast amount of persecution and personal discomfort.

In Nagla the women seem very ready to break the bands of superstition and accept Christianity. As soon as the Bible reader makes her appearance among them, all work is put aside and they gather around to listen with absorbing interest to the 'sweet words,' as they term it. One woman lately remarked, 'Ah! if the malik (master or husband) would only believe these words, how gladly would we accept your religion. While we listen to the sweet words, our hearts are glad, and when you are gone we think about them and talk about them till you come again.' Several of her companions exclaimed, 'It is true! It is true! but what can we do? If we change our religion we shall be cast out of our homes, or be starved or murdered. But God knows! God sees! He pities us!'

Sophy Reed, our City School Visitor, has, within the

last half year, gained an entrance into the homes of some of the Mohammedan school girls, and is faithfully following up the instruction she gives in the schools.

The inmates of these homes, who have scarcely any communication with the outside world, most gladly listen to the Bible and the religious books which are read to them, and are gradually emerging into a fuller womanhood.

We have received invitations, during the last week, to visit the houses of two educated Mahomedans, who are intellectually convinced of the truth of Christianity, and desire that their wives may be instructed in our religion.

During our late tour through the District our hearts were cheered by the signs of real progress apparent in the different places we visited. Our first camping-place was at Ghota, where we have a small company of Christians. On the day after our arrival, Mary Lall, our District Visitor, went into the village to visit among the women, and on her return reported that there was great hope of a good work in the place. The indications were so good the next day, that we sent to Budaon for more help, and during the eight days of our stay in the place our tents were crowded with eager visitors. We had a daily service with the Christian women and members of Christian families, and three, four, and sometimes five miscellaneous services daily with village women of all classes. We had often as many as fifty women at one time listening to the reading and exposition of Scripture and joining with interest in conversation with the Christian women. Some of these poor women had to steal away secretly from their homes to come to us, yet they came again and again. One day we were startled by the intrusion of a Thakur who, hearing where his wife and daughter-in-law had gone, followed them, and in loud, abusive tones, ordered them to go home and not come near the place again. The poor women, shrouding themselves in their mantles, hurried away, followed by a few others of the same caste, who were fearful of exposure, and we saw them no more.

By request, we visited the house of a Thakur Zemindar who has been for months inquiring the way of salvation. During a recent severe illness, he determined no longer to deny Christ, and as he has advanced step by step in his religious belief, he has taught his wife the same truths, and now they together profess faith in Christ and desire to be received into the Christian church by baptism. Our Christian women have several times visited the zenana, and have been detained for hours reading and explaining the Word of God and the way of salvation through faith in the Redeemer.

On the occasion of our visit it was estimated that not less than one hundred and fifty women were gathered together in the court-yard of the house; many of them, of course, drawn by curiosity, some really earnest listeners to the truth.

Abuse and ridicule have been freely bestowed on the Zemindar and his wife, but they remain firm through it all, and as they are, by their social position, exempted from many of the drawbacks which surround more humble disciples, we hope that they may, by their faithfulness, be the means of leading others who are inquiring the way, to follow their example and publicly profess themselves followers of Christ.

In Bissowli the work has not been so progressive as could be desired, in consequence of long-continued illness in the family of the native helper; but we were glad to find that the little band of Christians had been endeavoring to keep the flame of love aglow among themselves, and to bring those more nearly associated with them to a knowledge of Christ and His salvation. We had some interesting meetings in our tents, and our Christian women went daily to the city to read and converse with the women and shed the light of the Gospel in the dark homes of heathendom.

Mundia was a repetition of our Ghota experience; indeed, throughout the district we see evidences of the

moving of the Spirit among all classes, and of God's blessing on the faithful labors of his humble disciples.

There is great need of a number of educated Christian women in the district. As we view the extensiveness of the work and then look upon our limited band of helpers, we sometimes feel almost discouraged; but we are trying to supply this want, by means of a Training Class, into which we have called some of the most promising women, on a small scholarship, and we are endeavoring, while giving them the rudiments of a secular education, to ground them thoroughly in Scripture truths and the doctrines of our holy religion."

SHAHJEHANPORE.

Mrs. A. R. Johnson, *Missionary*; Alina Thomas, *Assistant Superintendent*; Kesia, Rani, *Bible Women*. Teachers: Clorinda, and five others.

THERE are a number of women and girls connected with the mission premises; wives and daughters of helpers and Christian teachers, and widows, mothers of some of the orphan boys.

During the year these have been collected into a school. Scripture, reading, prayer, lessons and work occupy their time. The school has up to this time been held in a tent; but a widows' home is being built, in which the school will meet this coming year. This home has long been a great necessity here. Poor widows, left helpless and homeless, whose little boys have been sent to the orphanage, follow them as their fast resort. Some are Christians; more are Mussulmans and Hindus. They say, "Sahib, you have my boys; what shall I do? Take me, I will do any work I can," etc. Some of them are able to work, others are old and feeble. Some of the younger ones have married Christian husbands. The new home is large enough to accommodate sixteen; at present we have but seven. For the old and feeble ones we need help constantly.

There are at present in Shahjehanpore city five girls' schools.

DILAU GUNGE SCHOOL

Has passed a sore trial during the year. The old Pundit Mathura Pershad is dead. This was the first girls' school that came into our care in the city. At first the old Pundit was not very honest. He took his salary regularly, without doing much work for the school. Gradually he improved, and when we introduced work and new books he began to take an interest in seeing the girls advance. I had frequent conversations with him about his hopes of the future. He said that "he read the Hindee Testament daily; that he had no faith in Hindu rites or gods, that he trusted in Jesus." How far this was true, I know not. He died while I was at the Hills.

On my return I found Belaso, his daughter, doing her best to keep the school together, and she has done very well. She is a good Hindu scholar, and with her widowed mother depends upon teaching for support.

HOOSAINPOORA SCHOOL

Has fully kept up its reputation as a promising school all of the past year. The girls are steadily improving in their lessons and work. They are greatly interested in geography and arithmetic, and it is a real pleasure to visit the school. They sing our Bhajaus* with zest and harmony.

BAHADUR GUNGE SCHOOL

Was organized in February of the present year. The girls meet together on a verandah, where with their books and slates and work they spend three or four hours.

In addition to the Pundit's teaching, Belaso goes every morning to teach them needle work, and see that they are regular in attendance. They were woefully ignorant

* Hymns.

at first. Once when I asked them, Who made the sun, they answered, "Ram." Now they say, "Ishwar"; but whether or not they think that another name for Ram I do not know.

CHAUKASI GUNGE SCHOOL NO. 1.

This school has been opened since my return from the Hills. A Brahmin widow came to the Dilaur Gunge school when I was there, and told me she had collected from sixteen to twenty girls, and wanted the mission to take charge of them. I appointed a day to meet them, and found them in a large court-yard on a wide verandah. When I went in they were repeating the A B C in a loud voice all at once, which is the native idea of study. I questioned the teacher to see if she knew enough to teach a school, and found she would do. The school seems quite promising.

CHAUKASI GUNGE SCHOOL NO. 2.

This is also a new school, and was opened but a short time ago. It is also taught by a woman. She is really intelligent and seems anxious that her scholars should improve. They are from the middle classes and are exceedingly fond of jewelry, which they display on their noses, ears, arms, ankles, fingers, and toes. We have now under instruction in the city over 100 girls, and there are openings for other schools. Whenever I visit the schools mothers and grown-up sisters gather in, and I have the privilege of talking to them all.

These schools are all under the direct superintendence of Alina Thomas, wife of one of our native preachers. She goes every day to one of them and looks after everything, lessons, work, singing, etc.

PANAHPORE.

The school in this Christian village numbers about thirty-five women and girls. One of the women, Charlotte, formerly of the Girls' Orphanage, died during the year. She was greatly blessed while attending special services held in the village by Rev. Mr. Taylor in February, professing to have obtained clear evidence of her acceptance with God. She died while I was from home, but I trust she was prepared for the change. Kulloo's little girl, aged about three years, has also been called by the Good Shepherd. Health generally in the village continues good, and the prospects of the people are steadily improving. Minerva, wife of Horace Adams, the new pastor to the village, is now their instructor in the Bible. She is an excellent woman and takes great interest in her work, and will doubtless do great good to the households of this city of refuge. The prospects of this Christian village are more promising than ever before. The people before homeless begin to feel that they have a home, and are becoming more industrious every year.

NYNEE TAL.

Mrs. E. J. Humphrey, *Missionary*; Shulluk, *Bible Reader*; Ramotiah, Chastine, *Native Female Physicians*; Sarah, Selina, Martha, Mary Shulluk, *Medical Students*.

THE medical class which was begun in 1860, through the liberality of Pundit Nund Kishore, an enlightened Hindoo gentleman, — was completed in Oct. 1871.

The examinations were of course not public, but the certificates were presented at the annual public meeting of our boys' school, where all the prizes are awarded.

His Honor, Sir William Muir,* presided, and in his speech in Hindustani "expressed his thankfulness and satisfaction at what he had learned concerning the medical class. He wished it every success, and reminded the students that their calling was an honorable and sacred one, that to relieve human misery was one of the highest duties man could discharge, one which the Son of God did not while on earth neglect.

* Lieut.-Governor of the Northwest Provinces.

He hoped they, while practising their healing art, would not forget other diseases that have their seat in the heart, nor neglect Him who can heal them, and that they would so live and benefit men that a favorable impression would be made concerning the faith whose propagation was doubtless their first and dearest purpose in this labor."

The medical class included the husbands of several of the women as well as the women themselves. Six men and thirteen women in all have entered as students.

Two men have been expelled from the class.

Four men and nine women have passed creditable examinations before a board of three English physicians, and have received certificates enabling them to practise medicine.

One man and one woman of this number have died.

One woman is an assistant of Miss Swain in Bareilly. Another is an assistant of Mrs. Littler, a lady physician of the S. P. G. Mission in Delhi.

One woman with her husband lives by request of the Rajah of Káshipore at that city, and has a large practice among females of all classes.

During the month of November she had over one hundred different patients.

One woman journeys with her husband, who is a colporteur, through the Bhabar and Tarace between the mountains and Káshipore.

One man and his wife, both doctors, are in government employ in connection with the hospital in Moradabad.

Another medical couple—excellent doctors—are to be settled in March, at a fine hill station called Dwara-hath, where they will have a small dispensary in charge.

One other, and the last, Isa Das, who has obtained an excellent knowledge of medicine, is with his wife, who has also passed, to be stationed in March next at Bheem Tal, about twelve miles from Nynsee Tal.

They too are to have a dispensary in charge.

There are twenty girls in this school who are learning to read and work. Religious instruction is freely imparted and the girls usually attend our service on Sunday.

Zenana work has not been carried on so regularly as in 1870, owing to the unusually heavy fall of rain, but the women of the medical class have had access to many families, and some doors hitherto closed have been opened to them this year.

The female hospital, which was opened in May, 1871, has been rarely without occupants, and the medical care of the patients of course devolved upon the women of the class.

It should be borne in mind that there is not a large native city in Nynsee Tal, and also that from April to November we have regular English work to carry on.

In addition to our services and Sunday school in Hindoostanee, medical work, dispensary and hospital, boys' school, etc., we have regular Sunday and week-day services, and a Sunday school in English.

Of course, this entails the necessity of making and receiving many visits, especially as many of the members of our congregation are dissenters, and therefore look naturally to the missionary for instruction.

In closing this report, I have to record the death of Pundit Nund Kishore, the generous and liberal friend whose name is mentioned in the beginning of this paper.

We hoped to see him publicly profess his faith, but in this we were disappointed.

We had hoped much from his influence and help; but now we think more of how it is with him, and wish we had labored more earnestly to lead him to confess Christ before men.

LUCKNOW.

Misses Thoburn and Tinsley, *Missionaries*. Mrs. Phyllis, Catherine Massih and Ellen, *Bible women*. Several teachers and assistants.

THE close of the conference year and the opening of another, is a time of great encouragement in Luck-

now. Not to the extent of promising us what we so long for,—zenana conversions,—but in offering us open doors and the confidence of those who distrusted us. Nearly all the Brahmans who have twice shut us out have invited our return, and our work in the Bengali zenanas is larger than at any former time. But our greatest hope comes from the fact that we have been invited to visit in some of the up-country Hindoo families to which there has heretofore been no access. I may have written you before that in Lucknow we have never had any intercourse with the higher classes of Hindoo women. They have been as inaccessible to us as if they had been living in another world. The only exception was that of a Rajah's wife, but as they had broken caste and were only temporary residents in the city, while preparing for a visit to England, they were not properly members of our Hindoo community.

Lucknow having been the seat of a wicked Mohammedan government, its Hindoo inhabitants had shrunk into the background, and to protect their women shut them into such a strict seclusion that it has seemed impossible to reach them. I have not heard of the same difficulty in any other city except Delhi, which was also the seat of Mohammedan power.

I have written of our city schools to the Philadelphia Branch which supports them, and to the New York Branch of the Bible women. Of the Cincinnati Bible women, the one appointed last September, a woman named Esther, died soon afterwards. We put in her place Catherine Massih, an earnest Christian, who promises great usefulness. Mrs. Phyllis at Cawnpore has had such poor health lately that she could do but little, but she is better now and hopes to do full work again. The third is a young woman named Ellen, who goes to schools whose teachers are Mohammedans, and gives Christian instruction in each. The Christian Girls' School has steadily increased, and now numbers sixty, eight of whom are boarders.

The school-rooms are in our house, and the boarding-house in the compound. A house must be built for the boarding department, for which, with the grounds attached, we have asked \$4,000. Miss Tinsley will have charge of the school this year, assisted by two teachers. I shall have the city schools and zenana work, and Mrs. Craven will have supervision of the Bible women. Miss Green and Joyce will assist in all this work. The former is in poor health, but all the strength she has is gladly given to the work. As a full description of the Home was given in the last report, I will not dwell on it, only to say it is considered a very cheap purchase, and when the school buildings are added it will be one of the most desirable pieces of mission property in India, and reflect great credit on its generous donors.

Mrs. Messmore leaves us this year, much to our regret and hers. It is a great trial to her,—her whole heart is in India. We hope to welcome her back after a few years, and to work with her and conquer with her in future campaigns.

LUCKIMPORE.

Mrs. Knowles, *Missionary*. Elizabeth, *Bible woman*. Ellen, *Teacher*.

LUCKIMPORE, or, as it is now officially called, KLIEREE, is under my charge; but being some thirty-five miles distant from Seetapore, I am not able to visit it as often as I could wish, especially during the burning hot months of May, June, July, etc. And then, my English and vernacular work in this station keep me also from giving much attention to the work in Klierree. I hope at our next conference to see a missionary appointed to that interesting station and district.

Klierree itself is not a very large town, but it is important as being the head-quarters of the district officials, and the residence of the European and native Grantees. The

district is most important, there being so many large towns and villages in it, and our having an opening among the natives on the different grants. On one of these grants called Fazl Nagar (city of grace), belonging to A. Fay, Esq., a dear Christian friend, we have a few believing faithful families, a mixed school of boys and girls, numbering in daily attendance twenty, and a native preaching brother, Joseph Downey, and his wife Kitty, living among them. The whole of this work is under the immediate care of Yaqla (Jacob), our native preacher, residing in Luckimpore, or Klieree. It is the wife of this good brother who is your Bible woman in the station and district. Her name is Elizabeth. She is a middle-aged woman with no family, and full of love and holy zeal for the salvation of perishing souls. She regularly visits the zenanas and houses open to her influence in Klieree, reads the precious truths of God's own Book to the inmates, and, when practicable, has prayers with them. She also goes with her husband to the surrounding villages, and, collecting or visiting as many women as she can in each place, reads and expounds the words of the Lord Jesus to them.

There is no girls' school in Klieree, but we are making arrangements to start one there, and hope soon to succeed. The liberal offering of £60 from the "Juvenile M. Society" for this good work, is a great help, for which we return many thanks to the Lord, and to our dear little unknown friends at Winona, Minn.

We have two girls' schools in Seetapore, in both of which the girls number a daily average attendance of fifteen. The teacher's name is Ellen. She is unmarried, about twenty years of age, truly converted to God, and has great love for her work. She was educated by and brought up under the care of our dear sister Thomas, in our girls' orphanage in Bareilly, and, therefore, very well qualified for her work of teaching. We hope in a little time to see a larger number of girls coming to these two schools.

We have many difficulties from the caste and prejudice of the people to contend against in this all-important work of female education in India. But they are not greater difficulties than we hope to overcome.

Just as the small rippling streams make up the mighty foaming rivers, so these small schools, planted here and there over our mission field, with their supplies of knowledge and light, are making up a great river of reformation, sweeping away degrading idolatry and cruel, dark superstition, and carrying the knowledge of pardon and new life into thousands of guilty, unhappy hearts and homes.

ROY BAREILLY.

Mrs. McMahon, *Missionary*; Susanna, Pundit Sohan Lall, Celia (At Jais), *Teachers*; Elizabeth, Salome, *Bible Readers*.

We came to the missionary station in the city of Roy Bareilly about the 1st of February, 1871. The girls' schools had been, for the past year, under the care of Mr. Mayal, the native preacher placed in charge of the station. There had been no work among the women. The only missionary who preceded us was the Rev. P. T. Wilson, who opened the work here in 1864, built the mission house and premises, the boys' school gathered a little band of Christians, then was compelled to leave, by failing health. We found two girls' schools in progress. One, in the court of a Mohammedan's house, taught by a Mohammedan woman, whom it was desirable to dismiss, on account of her immoral life, as soon as another teacher could be found. Mr. Thoburn thought best to remove this school to the mission compound, that we might be able to give some religious instruction. It was removed at once, and in March, Preacher Philip and family having come to our assistance, his wife, Susanna, took charge of the school. We lost something, in the way of numbers, both by the change of place and the appointment of a Christian teacher, but were more than

repaid in having those who came taught the Commandments, catechism, and hymns, and in seeing them become regular attendants upon our Sabbath service and Sunday school. They came for three months; then the Mohammedan parents, becoming alarmed at our earnest efforts, refused to allow them to come any longer on the Sabbath. We were very sad at this, for the sight was an encouraging one, of the little girls, in their clean white chudars, which had been given them for the Sabbath, learning about Jesus on God's holy day. Religious instruction is continued as a daily exercise, and my heart verily leaps for joy to hear the precious words repeated by their lips. Surely our labor is not in vain in the Lord.

Several of the girls are reading the gospel of Matthew in connection with their readers, and are very much pleased, too, with their own progress, some taking their books home to read them. We have restricted the number in this school to twenty, in order that we may have the most intelligent and advanced pupils under our immediate care. The girls are learning plain sewing and knitting. Four orphan children were very providentially sent to us in April, without our seeking, otherwise than through prayer. Three of them are girls of ten, twelve, and fourteen years. They are making good progress, and give us hope of their being very useful in years to come.

Our second school is in the house of a friendly Baboo, taught by a Pundit, apparently just ready to drop into the grave from extreme age. These people will not trust their girls with a man teacher, unless he is very old. Here are found those just beginning to read, with some more advanced, but who will not come to the first school for fear of being made Christians.

We are obliged to give pice, as the children are mostly from very poor homes, and the prejudice against us as Christians, with the little value they place on woman's education, makes it necessary. We could get the most advanced girls to come to the mission compound school only by giving them one pice a day, while at the other place they receive but half a pice. In March we began to search for places where we might read the Bible, and have now about twelve houses where we go regularly to read, sing, and talk.

MORADABAD.

Mrs. Wheeler, Mrs. Parker, *Missionaries*; Fanny Ami, Mahala Ames, *Bible Women*. Twelve teachers.

THE work among the women in the city has been most interesting during the past year, and has given us much hope and encouragement. We have gained access to many homes, which heretofore had been closed to us, and have always found the women ready listeners to the gospel message. Some have been reading the Bible for themselves, and they are also reading and singing our Christian hymns. Those who cannot read seem never weary of listening to words of truth, which, although new to them, always seem to find a place in their hearts.

The opening among the zenanas is a new feature in our work here in Moradabad, and it is hoped that with an additional force of laborers we may be able to pay more attention to this department of the work the coming year.

We have twelve girls' schools in the city, and one for Christian women and girls at the mission premises.

There are about two hundred and fifty names enrolled in all these schools, but the average attendance varies very much at different seasons of the year, being sometimes more and sometimes less than this number. Two of the schools in the city are taught by women who were educated in our first girls' schools here in Moradabad. Religious instruction is given regularly in all these schools, and in our visits to them often a large number of women and girls not connected with the schools come in to listen to what we have to say. These schools are

widely scattered, so that through them we get access to nearly every part of the city.

The largest school, which numbers over fifty girls, is in charge of the widow of an officer in the English army. She was from a Mohammedan family in Lucknow, but she calls herself a Christian, and often comes up to the mission chapel to attend religious services.

Several of the teachers read the Testament regularly in their homes, and many of the school girls commit to memory portions of the Scriptures every week.

There has been a great deal of interest manifested by native gentlemen in the city during the past few years on the subject of female education, and through their influence several girls' schools besides ours have been established in the city. It is no new and strange thing now for women and girls to know how to read and write.

An educated Hindoo gentleman, who five years ago would not care to have borne the odium of having it known in the city that any woman in his house could read, told me the other day with evident pride, that his wife and sister had learned to read and write, and that now when he was absent from home his wife could write him letters.

The school on the mission premises is composed of the wives and daughters of the native Christians living near us. We have a special religious service for them on the Sabbath, and a class meeting Tuesday. The first Tuesday of each month our missionary meeting is held, when the women bring in their monthly offerings, and after a season of prayer specially for heathen women, each one gives an account of what she has done during the month to lead her heathen sisters to Christ.

Six women have been baptized here during the year; four were formerly Hindoos, and two Mohammedans.

The Bible women, in addition to their work in connection with the schools and zenanas where they regularly visit, have also had access to many of the best families in the city. We purpose the coming year to have their work extended to several villages in the vicinity of Moradabad where we formerly had work, but which has been closed for want of a sufficient number of assistants.

Two women have died during the year. Priscilla, wife of Andrias, passed very happily away to her heavenly home; Gulabi, a Brahmin widow, died a few weeks after her baptism; was insensible the last hours of her life, so left no dying testimony; still we have hope that she too has found rest in heaven.

SUMBHAL.

Mrs. Wheeler, *Missionary*; Mrs. Cutting and Sarah Meettee, *Bible Women and Teachers*.

This city is wholly native, that is, there is no European element in it or near it. The influence of the British government, everywhere powerful in India, is here felt through native officials. Except so far as the efforts of our mission are concerned, the ideas of modern civilization, and of Christianity, are almost unknown and utterly unfelt.

Nurion Sarae Girls' School contains twenty-five girls; they can read fluently in their own language the simple educational books provided for their instruction, also selections from the gospels, and are learning some arithmetic. They are a bright and interesting lot of girls, and so, unfortunately, have included other parties than ourselves; for some of these little misses have arrived at the mature age of thirteen, fourteen, and fifteen years, and are being married. Of course we shall see them no more after marriage; they must then go into seclusion. Had they been Hindoo girls, their marriage, that is, the ceremonial part of it, would have been celebrated during infancy or early childhood, and their marriage consummated at about the age at which these Mohammedan girls are married.

This marrying business is decidedly the pest of our

school work; no school among girls can long retain the same pupils. They are continually leaving at the most interesting and profitable point of progress in their education; no girl remains to take anything like what we would call a proper course of instruction, even for them. It is indeed casting bread on the waters. We can only pray, and wait for the promise.

We hope our instructions will create a thirst for knowledge where it was never felt before, and thus lead to efforts and desires for self-improvement whose fruit may be seen after many days; but more than that, we pray that the gospel lessons may have taken a place in their hearts and prepare the way for faith in Christ, and eventually lead to Him. What I have said of this one school applies exactly to the other three schools now open in Sumbhal, except that they are not quite so far advanced, — the schools being newer and the girls younger.

Sirsee School is six miles from Sumbhal. It has fifteen girls; a good deal of labor is necessary to look after this school.

Hoosain Khan Sarae School and Chimman Sarae School, like the first school, are in Sumbhal; each have ten girls.

I should mention another new and interesting school of twenty-five girls at Junete, near Chandausi, but so far away from Sumbhal as not to be under the supervision of the Bible-reading women at that place, but in the care of Hiram A. Cutting and wife at Chandausi. I should now say that Sarah Meettee, who has the supervision of these girls' schools, is the *Elgin* Bible woman. She is an intelligent Christian woman, and takes great interest in her work.

The coming year promises well. We are praying for enlargement, and with help and encouragement from home, we joyfully enter on the new year's labors.

AMROHA CIRCUIT.

Mrs. Parker, Mrs. Zuhur-ul-Hakk, *Missionaries*; Matilda Adams, Josephine Merrill, *Bible Women*. One teacher.

THERE are six stations on this circuit where native preachers reside, and where regular Sabbath services are held. Besides, there are two native preachers who are appointed to visit all the towns and villages not easily accessible to any of these other stations.

At each of these places the native Christian women are being instructed, and efforts are being made to reach and instruct heathen women also.

At *Hatain*, Matilda Adams, wife of Prem Dass, our native preacher there, has had a very interesting work during the year. She has been supported as one of the Martha's Vineyard Bible women, and a report of her work is given separately.

In *Babukhera*, where there is a boarding school for Christian boys, there are a few Christian families, and Josephine Merrill, the second Martha's Vineyard Bible woman, has been very useful in teaching the women and girls in these families. She has had free access to all the families in the village, and many of the lower class women have been in the habit of coming to her house for instruction. When a fearful epidemic fever broke out in the village, many of the women came begging for medicine, seeming to have lost faith in being healed by virtue of their daily offerings to their deities.

We visited the village at the time these people were suffering so much, and all, from the highest to the lowest, were ready to receive medicine at our hands. The condition of the people at this time and their suffering was beyond all description. Very many died, and among them several of our Christian people. Two women and two girls who had been taught in our school were among the number.

In *Husupore* we have not as yet been able to get access to the women in the city, and our efforts are confined to instructing the few Christian women there. Our camp-

meeting there in November seemed to do much in opening our way in the city. So we have hope, that during the coming year, we may be able to reach the women there, and tell them also of the way to heaven.

In *Joa* we have not been able to have any regular school for the women, but all the Christians meet every evening for instruction, and all are taught in Sabbath school after the sermon, Sabbath morning. We held a watch meeting there, and it was a time of much interest. This church has lost some of its most valuable members during the year by death; but, we are thankful to say, they died in the Lord, and we believe they are at rest. Two of them received great benefit from attending Bro. Taylor's meetings there last spring, and have seemed ever since to be gaining in grace and ripening for heaven.

The work in *Kant* was commenced in August by the opening of a school in the city for boys. We hope to have two Christian women there next year, who will be free to enter any opening there may be for reaching the women there.

In the city of *Amroha* our work has been confined chiefly to the girls' boarding school. The number of girls has increased during the year, so that there are now twenty girls connected with the school. These girls have made good progress in their studies and have improved much every way during the year. We are especially thankful to report that several of these girls give good evidence of having been born of the Spirit, and they seem desirous of fitting themselves for lives of usefulness.

GURHWAL.

Mrs. Wilson, *Missionary*; Mary Wilson, *Bible Reader*; Florence Gowen, David, Parsotam, Shiv Singh, Sarveshwar, Ghananand, Teachers; Lydia, *Teacher and Matron in Orphanage*.

PAORI ORPHANAGE.

THE girls in our little orphanage have made excellent progress this year in their studies, and some of them knit and sew very neatly. They cook their own food, take care of their rooms, and sometimes grind their flour and hull their rice.

During the year one girl has been married, and five more have been received into the orphanage. There are now twelve girls in all: Juliana Thorn, Sarah Janes, Sarah Gage De Conders, Ellen B. Dunton, Nancy White, Lucy Mary Willard, Minnie Elgin, Gertrude Thompson, and Belle Kier; all have patrons in America. Juliana Thorn and Sarah Janes have joined the church on probation, and take an active part in the meetings.

We hope to establish a girls' boarding school here next year. We organized an auxiliary society last August, and our monthly meetings have been pleasant and interesting occasions. We have six members.

SRINUGGER.

There are three girls' schools at this place. The principal school has an attendance of more than twenty. Several of the girls read Hindu well, and are studying geography and arithmetic, can knit very well, and sing some of our religious songs. Others are learning to write. They learn to write before they learn to read. The class sit on the floor beside a long board covered with fine sand, in which they write out their lessons with their fingers.

The other two schools have an attendance of about thirty. Florence, in addition to her school work, visits the native surgeon's family, and has, I think, been teaching his wife fancy work.

BANGAR.

Hurkua and Mary Wilson have been at Nynee Tal several months this year, studying medicine under Dr.

Humphrey. During their absence the work at Bangar was suspended; but since their return they have re-opened the girls' school, which has seven scholars. The three most advanced are reading the gospel of Matthew in Hindu, and know something of geography and arithmetic. These girls attend religious services, and are learning the catechism and our hymns. Mary sometimes goes with her husband on his preaching tours, and talks to the women.

CHINA. — FOOCHOW.

Misses Sarah and Beulah Woolston, *Missionaries*.

THE efficiency of the school in Foochow has been somewhat impaired by the absence of the devoted teachers, the Misses Woolston, in this country, and by the unsuitableness of the building in which the school is held. The Misses W. have returned, and are now at their posts, and arrangements having been made to commence a new school building at once, everything promises a prosperous future. A "new departure," about to be instituted in this field, is the establishment of day schools in the adjacent villages.

Miss W. writes, March 30th: "There are two new villages where we are making efforts to get up schools for women and girls. In each we have found a woman who can read the Chinese character, and we think to employ them as teachers. We shall have to pay not only the teachers for teaching, but the students for studying. This is not a new order of things in China."

PEKING.

Misses Brown and Porter, *Missionaries*.

[Extracts from a letter from Rev. S. W. Wheeler, Peking, China, dated February 28th, 1872.]

"As to the special department of woman's work in Peking, I regard the prospect as quite encouraging. There is probably no place in China where the native women are more accessible; and it is likely that no serious difficulty will be met with in the effort to secure girls for a boarding school. Other missions in Peking have lady missionaries, and they meet with encouraging success. A competent lady physician would be a most valuable acquisition. I may say, however, that the mission highly approves your resolution not to send out any of this class of workers till you have reason to believe that they are thoroughly skilled.

The late excitements and persecutions in South China have not troubled us here in the North. Perhaps no city in the empire is more likely to be free from riots, or local disturbances of any kind, than Peking; such, I believe, is the general feeling among the foreigners here. So long as it is considered desirable to maintain peace between China and western countries, the imperial government cannot afford to endanger those relations by permitting in the capital itself any act of mob violence against foreign residents.

After vain efforts to secure adequate premises in our immediate neighborhood for the missionary ladies, the mission finally concluded to set apart for their use a portion of our compound, consisting of two houses and ample courts, — the amount fixed as a fair remuneration to the mission, to be appropriated by us to such additions to, and in improvements on, the mission premises as are made necessary by the change. One of the houses referred to will give the ladies comfortable accommodations for the present, and the other can be turned to account as a school building; but both will require a very considerable expenditure on improvements in order to make them adequate for the purposes designed."

[Extract of a letter from Mrs. Wheeler, Peking, China. Dated February 28, 1872.]

"After some three years' experience in the South, at Foochow, and the same number of years here, I consider the opportunities for successful labor in this department of our work quite as favorable in Peking, if not more so, than in the South. There is less seclusion here on the part of the women, especially the Manchooks, as they do not conform to the fashion of binding their feet, so are enabled to move about with greater freedom. I am in favor of having an orphanage in Peking as soon as our work is sufficiently established to warrant such an enterprise. The Sisters of Charity here manifest extraordinary perseverance and zeal in gathering children into their schools and in founding orphan asylums; and undoubtedly they have in this way rendered great assistance to the missionary work of the Romish church in China. The results of their labors clearly indicate what we may accomplish in the same direction.

Mr. Lowry and myself frequently receive calls from native women, who seem friendly, and sometimes express a desire for us to return their visits; so we have become acquainted with quite a number who live in our neighborhood. Faithful and systematic labor amongst the women of China must be crowned with success. We cannot look for a strong and prosperous church in China until the wives and mothers have become interested in the truth; and perhaps there is no more efficient way of reaching those classes than by the labors of devoted and self-denying missionaries of their own sex."

REPORTS OF BRANCHES.

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REPORT.

Bal. in treas. April 1st, 1871	\$1,328 26
Receipts during the year	5,558 50
Disbursements	\$6,886 76
	5,888 16
Balance in treas. April 1st, 1872	\$998 60

The past year has been in all respects a successful one. Reports which have come from our work abroad, show that our efforts have been appreciated and our money judiciously appropriated. Our work in India for the year has been the support of Miss Swain, and her hospital, with its attendants, the sustaining of school work in Moradabad, Bijnour, and Roy Bareilly, the support of eighteen orphans in the Girls' Orphanage at Bareilly, of twelve Christian girls in the Amroha Boarding School,

and of ten Bible readers in the respective stations under our care. We have sent Miss Maria Brown, of Melrose, Mass., to China, where she has begun her work in the Peking mission. We have contributed \$400 towards the schools in Foochow, and \$120, the amount required for the maintenance of a native teacher at Peking.

The home work has gone on quietly and steadily. The number of auxiliaries has increased to ninety, and our membership counts up 3,787. We have 4,361 subscribers to the H. W. F.

With thanks to those whose help has secured to us the year's prosperity, and with sincere gratitude to God, in acknowledgment of his blessing so freely given, we turn away from the past to the coming year, trusting to the leadership of the same good Hand which hitherto hath helped us.

MRS. W. F. WARREN, *Cor. Sec'y.*

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REPORT.

April 1, 1870, balance in the treasury	\$4,774 88
Contributions during the year	9,306 10
Disbursements	\$14,080 98
	10,631 54
Remaining in the treasury, April 1, 1872	\$3,449 44

This branch has sustained a large share in the work of the society during the year. It has two lady missionaries in the India Mission; Miss Sparks in Bareilly, and Miss MacMillan in Moradabad. The loving solicitude and prayerful sympathy of thousands of Christian women follow our sisters as they go and work in the "prison homes" of the women of India; and we trust the Lord will yet, through their instrumentality, raise up a noble heritage for Himself out of the zenanas of the Orient. Eleven Bible women are sustained in the Lucknow, Bareilly, and Budaon districts. Twenty-three schools for girls in Bareilly, Budaon, Shahjehanpore, Panahpore, Khara Bajhera, Tilhur, and Powayan, and forty orphan girls in the orphanage in Bareilly.

This branch also sustains a little band of Bible women in China, who, in the midst of persecutions, have nobly prosecuted their work for the Master. A house for the missionary ladies in Peking has also been furnished.

The increasing zeal and energy of many of the auxiliaries of this branch is most cheering. Two of them have undertaken the support of the missionary ladies. Others sustain schools, Bible women, and orphans.

Many of them have been waiting the action of the General Conference; and now, though only a few days have elapsed since it was known that our society has been most favorably recognized, tidings are coming that new energy and life has been infused into the hearts of the daughters of the church; and they are resolved to assist the Branch in the increased work apportioned to it by the General Executive Committee.

China and India are calling for more help. Christ is saying to every woman in the Methodist churches in New York State and New Jersey, "MARY, GO;" "Fear not, for I am with thee, I will bring thy seed from the East, and gather thee from the West; I will say to the North, give up; and to the South, keep not back, bring my sons from afar, and my daughters from the ends of the earth."

Who can refuse to obey this call?

C. BUTLER, Cor. Sec.

NORTHWESTERN BRANCH.

OFFICERS. — *President*, Mrs. Bishop Hamlin, Evanston, Illinois.

Vice Presidents, Mrs. E. E. Marcy, Evanston; Mrs. Wm. Wheeler, Chicago; Mrs. Rev. Arza Brown, Evanston; Mrs. G. C. Cook, Chicago; Mrs. Dr. A. Wood, Argos, Ind.; Mrs. Dr. Crews, Freeport, Ill.; Mrs. Rev. S. Fallows, Madison, Wis.; Mrs. David Preston, Detroit, Mich.; Mrs. Joseph English, Danville, Ill.; Mrs. L. P. Hawkins, Aurora, Ill.; Mrs. Dr. Reid, Chicago; Mrs. S. S. Lang, Jefferson, Wis.; Mrs. B. Brinton, Bay View, Wis.; Mrs. Rev. H. L. Martin, Waukegan, Ill.; Mrs. J. R. Lemon, Freeport, Ill.; Miss M. J. Linderman, Manchester, Ill.; Mrs. Rev. S. R. Beggs, Plainfield, Ill.; Mrs. Rev. J. H. More, Polo, Ill.; Mrs. Rev. W. S. Harrington, Sycamore, Ill.; Mrs. Rev. W. P. Grey, Joliet, Ill.; Mrs. Rev. M. Decker, Capron, Ill.; Mrs. Rev. H. S. White, Fond du Lac, Wis.; Mrs. Rev. D. H. Grey, Trivoli, Ill.; Mrs. J. C. Knowlton, Young America, Ill.; Mrs. Prof. Jacques, Bloomington, Ill.; Mrs. Rev. J. Leaton, Bloomington, Ill.; Mrs. Dr. Allyn, Lebanon, Ill.; Mrs. Gen. Logan, Chicago, Ill.; Mrs. Gen. Beveridge, Evanston, Ill.; Mrs. Judge Spencer, Rock Island, Ill.; Mrs. Dr. Jenkins, Danville, Ill.; Mrs. Dr. Robinson, Mrs. C. O'Neil, Mrs. Rev. J. H. Bayliss, Indianapolis, Ind.; Mrs. Rev. J. W. Joyce, Lafayette, Ind.; Mrs. Rev. T. C. Clendenning, Ottawa, Ill.; Mrs. Dr. Reed, Lafayette, Ind.; Mrs. J. H. Driggs, East Saginaw, Mich.; Mrs. Rev. W. H. Villars, Macon, Ill.; Mrs. Rev. O. Matteson, Prophetstown, Ill.; Mrs. L. C. York, Medina, Mich.; Mrs. Rev. H. F. Spencer, Grand Rapids, Mich.; Mrs. H. D. Jordan, Grand Ledge, Mich.; Miss Hulda Hazzard, Centerville, Mich.; Mrs. M. A. Wilson, Mt. Carmel, Ill.; Sara Hackett Stevenson, Chicago, Ill.; Mary B. Willard, Emily Huntington Miller, Evanston, Ill.; Mrs. Myra H. Fowler, Mrs. Dr. Hill, Chicago, Ill.; Mrs. Prof. De Motte, Jacksonville, Ill.; Mrs. Rev. R. C. Crawford, Jackson, Mich.; Mrs. Rev. P. Wallace, Quincy, Ill.; Mrs. Prof. Blair, Lebanon, Ill.; Mrs. Judge Lyon, Madison, Wis.; Mrs. B. Macreading, Mrs. Rev. I. L. Hauser, Milwaukee, Wis.; Mrs. R. B. Bennett, Appleton, Wis.; Mrs. Rev. J. E. McAllister, Litchfield, Mich.; Mrs. Rev. W. X. Ninde, Mrs. D. D. Robertson, Detroit, Mich.; Mrs. Rev. Richardson, Wis.; Mrs. Rev. J. G. Chafee, Jeffersonville, Ind.; Mrs. J. P. Earley, Mrs. Nebuker, Mrs. Caskey, La Porte, Ind.; Mrs. Belcher, Lafayette, Ind.; Mrs. Rev. F. A. Blades, Detroit, Mich.; Mrs. Dr. Lathrop, Jackson, Mich.; Mrs. Rev. V. M. Bemer, Logansport, Ind.; Mrs. A. Cone, Angola, Ind.; Miss E. Johns, Mrs. Rev. J. V. B. Miller, Richmond, Ind.

Recording Secretary, Mrs. Virginia J. Kent, 205 Calumet avenue, Chicago.

Corresponding Secretary, Mrs. Jennie F. Willing, Rockford, Illinois.

Assistant Corresponding Secretaries, Mrs. Isaac R. Hitt, Evanston, Ill.; Miss S. A. Bulison, Flint, Michigan; Mrs. Dr. Steele, Appleton, Wisconsin; Mrs. Dr. Seymour, Jeffersonville, Indiana.

Treasurer, Mrs. R. F. Queal.

Managers, Mrs. A. E. Bishop, Mrs. T. M. Hoyt, Mrs. F. Jones, Mrs. Rev. E. M. Boring, Mrs. Rev. C. G. Trusdell, Mrs. Leach, Mrs. Richards, Mrs. Frisbie, Mrs. Rev. W. H. Daniels, Miss Martha Rand, Mrs. Chas. Wheeler, Mrs. J. G. Hamilton, Mrs. Brown, Miss S. Farwell, Miss Mansell, Miss Harvey, Miss Burhing, Miss S. J. Fowler, Miss Horton, Miss Slater, Miss D. A. Pike, Miss Tomblin, Miss Etta Springer, Chicago.

Auditor, Mr. R. F. Queal, Chicago.

REPORT.

Receipts for the year	\$12,116 85
Disbursements	6,743 30
Balance on hand	5,373 46

The Northwestern Branch has passed a year of severe trial, and yet of great prosperity. Its chief city, and two

of its states, have suffered fearfully from fires. Its annual meeting was held late last year, and early this, making its financial year only a little more than ten months.

During this time, 200 auxiliaries have been organized, and 5,600 members enrolled. We have now upon our records 520 auxiliaries, 18,600 members, 72 life members, and 6,000 subscribers for the Heathen Woman's Friend.

Our work for the year has been the support of schools in India at Nawabgunge, Gondah, Sumbhal, Paori, Srinugger, Bangar, Amroha, and part of the orphanage at Bareilly, and of the schools in Peking and Foochow in China, besides sending Miss Jennie M. Tinsley to India, and Miss Sarah Woolston to China.

The coming year we are to support the schools that were under our care last year, these two ladies, four medical students at Nynee Tal, the Christian girls' school at Lucknow; also, to send a lady to Kiu Kiang, China, and one to Moradabad, India (if we can arrange the matter), beside building the school and boarding halls at Lucknow, and bearing our part in the building of the Bareilly hospital and the Paori Orphanage.

We are pledged to a heavy share in this noble work, but if the women of the Northwest stand by it as they have done in the past, we can have no fears for the future.

Let every one pay her own dues, and do her best, with voice and pen and prayer, to interest others, and we shall be amply able to meet our obligations.

JENNIE F. WILLING, Cor. Sec.

ST. LOUIS BRANCH.

OFFICERS. — *President*, Mrs. Gov. T. C. Fletcher.

Vice-Presidents, Mrs. A. S. W. Goodwin, Mrs. Gen. C. B. Fisk, Mrs. Rev. A. C. George, Mrs. Rev. B. F. Crary, Mrs. Rev. C. E. Felton, Mrs. Hon. B. R. Bonner, Mrs. Rev. J. Wheeler, Mt. Pleasant, Iowa; Mrs. Mary C. Nind, Winona, Minnesota; Mrs. Rev. L. S. Jacoby, St. Louis; Miss Amanda Robertson, Fayette, Iowa; Mrs. Hon. Thomas Simpson, Winona, Minnesota; Mrs. Rev. J. J. Thompson, Leavenworth, Kansas; Mrs. Gov. Evans, Denver, Colorado; Mrs. Rev. J. J. Bentley, St. Louis; Miss A. Mills, Fayette, Iowa; Mrs. Rev. T. H. Hagerty, Springfield, Mo.; Mrs. J. H. Beardsley, Colorado; Mrs. Rev. T. R. Slice, Colorado; Mrs. Rev. H. D. Fisher, Kansas; Mrs. Rosena T. Kellett, Springfield, Mo.; Mrs. Pascal Smith, Red Wing, Minnesota; Miss Carrie A. Reed, Epworth, Iowa; Mrs. Hon. D. N. Cooley, Dubuque, Iowa; Mrs. J. C. Young, Clinton, Iowa; Mrs. Rev. J. N. Pierce, Sedalia, Mo.; Mrs. Rev. R. U. Harris, Colorado; Mrs. E. C. Dutro, St. Louis.

Corresponding Secretary, Mrs. Lucy E. Prescott, 2,534 Lucas ave., St. Louis, Missouri.

Assistant Corresponding Secretaries for Iowa, Miss Belle S. Leonard, Evanston, Illinois; Mrs. Rev. Chauncey Hobart, Minneapolis, Minnesota; Miss A. L. Morrow, Leavenworth, Kansas; Mrs. Angie F. Newman, Lincoln, Nebraska; Mrs. Rev. B. T. Vincent, Denver, Colorado.

Treasurer, Mrs. Dr. A. W. Jones, 17 South 15th street, St. Louis, Missouri.

Managers, Mrs. Gov. E. O. Stanard, Mrs. S. T. Morris, Mrs. J. A. Smithers, Mrs. W. T. Cozzens, Mrs. S. C. Cummins, Mrs. W. T. Hazard, Mrs. H. C. Yeager, Mrs. W. C. Morse, Mrs. J. K. Knowles, Mrs. Edwin Kilburn, Mrs. J. B. Case, Mrs. J. D. Leonard, Mrs. Benjamin Horton, Mrs. T. Corwin Dutro, Mrs. A. D. Crane, Mrs. Prof. Pete, Mrs. Norton Newcomb, Mrs. Thomas T. Morse, Mrs. M. Buck, Mrs. Walter Slanson.

Auditor, Mr. A. S. W. Goodwin, St. Louis, Missouri.

REPORT.

Balance in treasury, April 1, 1871	\$577 40
Receipts during the year	2,658 01
	\$3,235 41
Disbursements	\$2,654 56
Balance on hand	\$580 85

At the General Executive Committee meeting in May last, Colorado and Nebraska were added to the St. Louis Branch. And in addition to our work in India, new work in Lucknow, and the privilege of sending a missionary to Peking, China, was granted us.

With this new responsibility we pledged ourselves to

an appropriation of \$2,583.00. To raise this money and make our remittances promptly, required untiring faith and labor.

We commenced the year with but one assistant corresponding secretary, and her time so occupied that her work must be done by writing, and no helper for any part of our territory. During the year, devoted Christian women were provided as secretaries for all of the States, except two.

We have given up none of our old work in India, and have added to the four orphans supported in the Bareilly Orphanage, twenty new names, and four in Paori. We have sent Miss Mary Q. Porter to China; and every demand upon our treasury has been fully met.

To do this, we have needed and received the sympathy and cooperation of our ministers. The conferences, so far as practicable, have been visited by a lady, who has spoken in behalf of our cause.

We have 63 auxiliaries, with a membership of 2,718, 1,282 subscribers to the H. W. F. An increase of 817 members, and 167 subscribers to the "Friend"; 14 life members.

We at the West are laboring under disadvantages, but we feel it a great privilege to be associated with self-denying Christian women, who give their time and strength to the promotion of Christ's kingdom among our sisters in heathen lands; and we enter upon another year with a better knowledge of what is required of us, and with more consecration and zeal for the accomplishment of the work. Our highest hope for the coming time, is to hear the Saviour say; "Because thou hast been faithful in a very little, have thou authority over ten cities."

MRS. LUCY E. PRESCOTT, *Cor. Sec.*

CENTRAL BRANCH.

OFFICERS. — *President*, Mrs. John F. Keen. *Vice-Presidents*, Mrs. Bishop Kingsley, Pittsburgh; Mrs. Pres. Wilson, Wilmington; Miss Mary Lowber, Philadelphia; Mrs. W. J. Stevenson, Harrisburg, and the pastor's wives of the city churches.

Recording Secretary, Miss E. A. Townsend. *Corresponding Secretary*, Mrs. James M. Longacre. *Assistant Corresponding Secretaries*, Miss Ella Simpson, Mrs. A. H. Thomas.

Treasurer, Mrs. A. W. Rand.

REPORT.

Balance on hand, May, 1871	\$901 77
Receipts for year ending May, 1872	2,691 29
Total disbursements, year ending May, 1872	\$3,493 06
Balance on hand, May 1, 1872	1,550 26
	\$1,942 80

In addition to the above, we have received, for preparation of medical missionary, \$450; making total collections for the year a little over \$3,000.

Our record for the past year is, in some respects, encouraging. A number of new auxiliaries have been formed, membership increased, and a large number of subscribers obtained for the "Friend." It is to be regretted that the full amount assigned to us (\$3,500) has not been raised. We hope and believe, however, that our failure to do our whole duty this year will be more than atoned for by the results of the year to come.

Meanwhile, we are glad to state that sufficient has been collected to meet the payments on appropriations, and all incidental expenses. We have contributed to the work in China, and have aided in the support of Bible women, orphans, medical students, and schools in India.

In addition to this, we have undertaken the education and support of a medical missionary, Miss Combs, who is now studying at the Woman's Medical College in Philadelphia, and will probably sail for China some time next spring. We have 55 auxiliaries, 2,416 members, and 1,320 subscribers to the Heathen Woman's Friend.

AUGUSTA M. LONGACRE, *Cor. Sec.*

CINCINNATI BRANCH.

OFFICERS. — *President*, Mrs. Bishop Clark; *Vice President*, Mrs. G. E. Doughty, Mrs. M. C. Wilbur, Mrs. Dr. Bugbee, Mrs. J. L. Whetstone, Mrs. A. N. Riddle, all of Cincinnati; Mrs. Amanda Purcell, of Portsmouth; Mrs. Wm. Herr, Dayton; Mrs. Henry Thompson, Hillsboro'; Mrs. W. Q. Fee, Piquette; Mrs. W. Cassat, Eaton; Miss Mary Derstin, Xenia; Mrs. Dr. Donelson and Mrs. President Merrick, Delaware; Mrs. Dr. Trimble, Columbus; Mrs. Custar, London; Mrs. Taylor, Zanesville; Mrs. G. W. Hoge, Bellaire; Mrs. J. W. Hiatt, Toledo; Mrs. Moses Hill, Mrs. Horace Wilkins, Mrs. H. Benton, Cleveland; Mrs. Dr. Nast, Berea; Mrs. S. Rexforth, Bucyrus; Mrs. Stitt, Wooster; Mrs. Jesse Durbin, Canton; Mrs. Hon. C. D. Hubbard; Mrs. J. K. Wheat, Wheeling, West Va.; Mrs. Judge E. C. Bunker, Morgantown; Mrs. Wesley Hamilton, Covington, Ky.; Mrs. Rev. T. M. Leslie, Maysville; Miss Dr. Ely, Catlettsburg.

Recording Secretary, Mrs. D. A. Lathrop. *Corresponding Secretary*, Mrs. R. R. Meredith, *Assistant Corresponding Secretary*, Mrs. W. A. Ingham, Cleveland, for Northern Ohio; Mrs. A. S. Cason, Delaware, for Central Ohio; Mrs. A. R. Clark, Cincinnati, for Southern Ohio; Mrs. Hon. L. Hagans, Wheeling, for West Virginia; Mrs. Dr. Savage, Covington, for Kentucky.

District Secretaries, Mrs. S. S. Barter, Toledo; Mrs. H. M. Ingham, Cleveland; Mrs. S. Barkdull, Shelby; Mrs. L. D. McCabe, Delaware; Mrs. J. Creighton, Delaware; Mrs. J. D. Fry, McArthur; Mrs. Bing, Miss Lizzie Boyd, Wheeling; Mrs. Rev. J. Wykes, Sidney; Mrs. Rev. C. Ferguson, Urbana; Mrs. M. Dustin, Xenia; Mrs. E. G. Niles, Cincinnati; Mrs. James Mitchell, Ironton; Mrs. J. W. Timmans, Clarksville; Mrs. A. Lowry, Springfield; Mrs. Hon. J. C. McGrew, Kingswood; Mrs. Smith Crane, Kingswood, West Virginia; Mrs. Wm. Hagans, Brandenburg.

Treasurer, Miss H. A. Smith.

Managers, Mrs. E. House, Mrs. Dr. Brown, Mrs. Dr. William B. Davis, Mrs. William Graveson, Jr., Mrs. Judge Hagans, Mrs. L. H. Parker, Mrs. J. W. Peters, Mrs. W. Hamilton, Mrs. L. Swartz, Mrs. J. H. Barth, Mrs. Leroy Swormstedt, Mrs. W. Hamilton, Mrs. C. W. Rowland, Mrs. I. Elstner, Mrs. Job DeCamp, Mrs. R. Turner, Mrs. I. W. Ketchum, Mrs. John Dale, Mrs. Dr. Comegys, Mrs. Granville Moody, Mrs. Timothy Davis, Mrs. A. Hamilton, Mrs. Goff, Mrs. J. C. Weidman, Mrs. Wambaugh, Mrs. A. A. Colter, Mrs. Vance, Mrs. White.

REPORT.

Receipts and balance on hand	\$9,029 71
Disbursements	\$8,210 43
Balance on hand	819 28
	\$9,029 71

At the close of our second year we have great prosperity to report. Every obligation has been promptly met, and we have nearly \$900 in the treasury; we have 205 auxiliaries; an increase during the year of 121, with a membership of 9,000. We have received money for three honorary managers and 62 life members, and the support of 21 orphans.

The foreign work supported by the Cincinnati Branch has been wonderfully prospered. Miss Thoburn writes that an impetus has been given the work in a better direction; there is more Bible reading and singing in the schools and zenanas; even prayer is allowed in some houses, and the Sunday-school work is growing.

The beautiful home at Lucknow, purchased by the Branch, is occupied by two missionaries and two Bible women. We have had a share in the Bareilly Orphanage, in Dr. Humphrey's medical class; have supported three Bible readers and the Christian girls' school at Lucknow.

The above work, with the exception of the last-named, is retained for the present year, with the addition of a share in the hospital at Bareilly, in the Paori Orphanage and new building, also in the new school building at Foochow, China, and the outfit and salary of a missionary to Kiu Kiang Chin.

We have suffered great loss in the removal from the limits of our branch of our able and efficient corresponding secretary, Mrs. Cowen; but the Lord is raising up all around us good women and true, and our faith looks forward to a year rich in results.

Let every one who has named the name of Jesus help extend his kingdom.

MRS. R. R. MEREDITH, *Cor. Sec.*

BALTIMORE BRANCH.

OFFICERS. — *President*, Mrs. Francis A. Cook.
Vice Presidents, Mrs. Bishop Ames, Mrs. Thomas Sewall, Mrs. John Bingham, Mrs. J. L. Turner.
Recording Secretary, Mrs. M. G. Hamilton.
Corresponding Secretary, Miss Isabel Hart.
Treasurer, Miss Mary Smith.

REPORT.

Receipts during the year	\$2,767 00
Disbursements	2,727 29
Balance on hand	\$39 71

We have twenty-eight auxiliaries, most of them in Baltimore city, with a membership of about 2,000. Most of these are in the churches of Baltimore city. For various reasons we have not accomplished as much in our conference bounds out of the city as we could have desired, possibly as we ought. We contemplate during the coming year a more aggressive policy and extensive field.

In the early part of the year we secured the approval of the preacher's meeting of our city, and at the recent session of our conference the unanimous and emphatic indorsement of its members.

We commenced this work by the sacrifice of some predilections, possibly prejudices. It would seem, as we progress in it, yet others must be surrendered, and our hearts say, "Let the last one fall that stands in God's way and opposes His will." In our city the African church has a large membership, with whom we have had but little fellowship in worship or work; but when they offer to take part in this most glorious enterprise, which seems to have the magic power of unlocking every woman's heart, be the color of her skin what it may, what are we that we should hinder? Rather by God's providence and Spirit have we been constrained to say, "Come, work, welcome, and may God bless you and us in your coming." And it does not take prophetic eyes to see that as Ethiopia is now stretching out her hands to us for help, these have been providentially raised, to provide and send from out their own number to their own nation and race.

We have sent out and sustained Miss Beulah Woolston, a tried and true and successful worker in her much-loved field, Foochow, China; we have partially sustained the school there bearing the name of our city, because of our identification with it in the past. We support two native physicians in Nynee Tal, Ramotiah Barker, and Selina, and four orphans in Bareilly named Nannie M. Turner, Ellen Goucher, Susanna Boston, Bella W. Black. This does not seem very much as compared with what has been accomplished by the wise experience of the East, the incessant activity of the North, and the wondrous vigor of the young giant West; but we trust it will be accepted by the Master and the church as our first-fruits in this field of labor, by methods somewhat alien to us, with the promise by His blessing of better things to come.

ISABEL HART, *Cor. Sec.*

ATLANTA BRANCH.

OFFICERS. — *President*, Mrs. J. C. Kimball.
Vice Presidents, Mrs. Dr. Cobleigh, Mrs. Dr. Prettyman, Mrs. L. S. Oldfield, Mrs. J. W. Lee, Mrs. J. A. Nyden, Mrs. J. Braden, Mrs. J. F. Spence, Mrs. S. H. Corkill, Mrs. F. W. Vinson, Mrs. Dr. T. A. Webster, Mrs. C. Polley, Mrs. E. A. Mason, Mrs. W. T. Wolfe, Mrs. Dr. Ketcherside, Mrs. Prof. Black.
Recording Secretary, Miss E. W. Coffin.
Corresponding Secretary, Mrs. Rev. J. H. Knowles.
Treasurer, Mrs. Dr. Fuller.
Managers, Mrs. Eiswald, Mrs. Sherman, Miss Eliza Mitchell, Mrs. Chase, Mrs. Ware, Mrs. Farnsworth, Mrs. Doty, Mrs. Sargent, Mrs. Bates, Mrs. Egelston, Mrs. Burns, Mrs. James Jorry, Mrs. T. A. Phaw, Mrs. Boyles, Mrs. Col. Stanley, Mrs. F. A. Edmonds, Mrs. Robert Parks.

REPORT.

Receipts during the year	\$25 50
Expenses	-4 44

Paid through Dr. Harris for girls' school in Foochow, China, 21 06

The report of the Atlanta Branch claims a very small space among the records of work accomplished by the Woman's Foreign Missionary Society during the past year. The soil upon which it is planted is not the most favorable to growth. Our church in the South occupies a mission field; its numbers are comparatively small, and its resources limited. A large proportion of our membership are of that class to whom the privileges of education have, until late years, been denied. Information upon missionary subjects is not general, and to many, the Woman's Foreign Missionary Society is yet an unknown agency.

But under such circumstances, so much greater is the need to use every means to infuse life into the churches, and to unite them by every possible bond to other Christian organizations. With this thought, more than with any hope of greatly enriching the missionary treasury, we sought to become a link in that golden chain of work and sympathy which unites in one the North and South, the East and West. Since our organization in September last, three auxiliaries have been formed. Of that in Athens, Tenn., numbering fifteen members, the officers are, *President*, Mrs. J. W. Mann; *Cor. Secretary*, Miss M. Mason; *Rec. Secretary*, Miss M. Hauschild; *Treasurer*, Mrs. J. J. Mauker. Of the auxiliary in Rome, Ga., the officers are, *President*, Mrs. Elza; *Cor. Secretary*, Miss Louisa Barrett; *Recording Secretary*, Mrs. L. Miller; *Treasurer*, Miss Eliza Barrett.

This is the first of many societies we hope to see formed in our colored churches. The society in Atlanta numbers twenty members, among whom are several ladies of other denominations.

The interest awakened, and the intelligence diffused through these auxiliary societies, is no unimportant consideration. We do trust that those who are seeking to promote the cause of Christ through the M. E. Church in the South, will recognize in the Woman's Foreign Missionary Society an efficient agency for the development of talent at home, as well as for help in mission fields abroad. Meanwhile, let us not be judged by the little we have done, but by the promise of the future; for the Lord of the vineyard will surely care for this tender branch, and it may be, a rich fruitage will yet be developed from this apparently insignificant germ.

We have at present thirty subscribers to the *Heathen Woman's Friend*, and through the kindness of Mrs. Gov. Wright, of New York, who has placed in our hands a sum of money for this purpose, we hope soon to introduce this valuable paper more extensively to the notice of our friends in the South.

ELLIE J. KNOWLES, *Cor. Sec.*

THIRD ANNUAL MEETING OF THE GENERAL EXECUTIVE COMMITTEE.

THE committee commenced its third session at the Mission Rooms, 805 Broadway, New York, Wednesday, May 15th. Mrs. Bp. Clark was elected President, and Mrs. W. F. Warren, Secretary.

The various branches of the Society were represented as follows: *New England*, Mrs. Warren, Mrs. T. A. Rich, and Mrs. E. F. Porter. *New York*, Mrs. Dr. Butler, Mrs. Dr. Kidder, and Mrs. Chase. *Northwestern*, Mrs. J. F. Willing, Mrs. Dr. C. H. Fowler, and Miss S. A. Rulison. *St. Louis*, Mrs. Lucy E. Prescott, Mrs. Dr. George, and Mrs. Mary C. Nind. *Central*, Mrs. S. M. Keen, Mrs. Bishop Kingsley, and Mrs. Wilson. *Cincinnati*, Mrs. Rev. R. B. Meredith, Mrs. Bp. Clark, and Mrs. W. A. Ingham. *Baltimore*, Miss Isabel Hart, Mrs. F. A. Crook, and Mrs. C. C. Brooks. *Atlanta*, Mrs. Rev. J. H. Knowles. Mrs. L. H. Messmore, of India, and Mrs. E. E. Baldwin, of China, were present, and by the action taken at the preceding meeting of the committee, recognized as honorary members of the same.

The usual routine of business was most pleasantly varied now and then. First, by addresses from Mrs. Doremus, president of the Woman's Union Missionary Society, and Mrs. Baldwin. Then the morning session of Thursday was devoted to the consideration of the important question, "How shall we sustain interest in our auxiliary societies?" and the discussion, which was opened by Mrs. Willing and Mrs. Ingham, was one of exceeding interest. Those who spoke were most thoroughly in earnest, and their words came from the heart. Many a helpful, practical suggestion, many a bit of touching personal experience, many a word of searching inquiry, of earnest exhortation, of strong encouragement, was given, setting the hearts of those who listened all aglow with increased zeal and joy in Christ's service.

In the afternoon of the same day Rev. Dr. Maclay, Rev. S. L. Baldwin, and Rev. Mr. Hart, and Ling Cha Cha, of the China mission, and Rev. Mr. Mansell, and Mrs. L. H. Messmore, of the India mission, addressed the Committee and the many friends present. Their representations of the good already done, and the pressing need of greater help, were clear and urgent.

THE ANNIVERSARY MEETING

Was held at St. Paul's church, Tuesday, May 21st. The afternoon exercises were conducted by ladies only, Mrs. Bp. Kingsley presiding. Mrs. Jos. A. Wright read the Scriptures, and Mrs. Bp. Clark offered prayer.

Mrs. Warren, as secretary of the committee, read a brief report of the society's progress and present condition. Mrs. W. A. Ingham, of Cleveland, made the first address, earnest, clear, and convincing, and was followed by Mrs. Moses Hill, also of Cleveland, whose words and manner were gentle, yet most forcible and impressive, and Mrs. Brooks, of Baltimore, who spoke with fervor and eloquence. Mrs. Messmore gave a new direction to the thought and feeling of the meeting by giving some pictures of heathen life before the gospel brightness lightens it, and some instances of what the converts to Christianity are sometimes made to endure for Christ's sake. Mrs. Nind, of Minnesota, with pointed thoughts, pointedly uttered, sent home the application to every woman's conscience. A bounteous collation, most pleasantly served, was given by the ladies of St. Paul's, and formed an exceedingly enjoyable interlude between the afternoon and evening meetings.

Dr. Foss presided at the evening meeting, introducing as the first speaker Rev. Dr. Maclay, who spoke of China as mission ground, and of its peculiarities and necessities, showing the providential calls for such agencies as our society in its christianization. Mrs. Willing followed with a quiet, elegant, characteristic address; a strong plea for the recognition of woman's ability and power as an evangelizer. Rev. Mr. Mansell concentrated in a brief speech information enough for many a missionary meditation. Rev. Dr. Newman gave the closing address in his own felicitous style, heartily commending the society and its work, predicting for it a future of great success.

TENURE OF PROPERTY.

One of the most important acts of the General Executive Committee related to the tenure of the property of our society. Owing to its peculiar organization in branches, with no fixed location for the head-quarters of the society as a whole, incorporation had been found impracticable. To meet this difficulty, with the advice of friends thoroughly skilled in such matters, the committee, after mature deliberation, decided that all funds and real estate in the United States and territories coming into the possession of the society by gift, bequest, or other methods, requiring the principal to remain unexpended, shall be placed in trust for the society, in the hands of The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio.

In consequence of this arrangement, persons desiring

to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to *The Trustees of the Methodist Episcopal Church*, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to *The Trustees of the Methodist Episcopal Church*, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devise should be given to the corresponding secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., Treasurer of the Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

The recommendation of the General Conference that our property in foreign countries be held for us in trust by the Missionary Society of the Methodist Episcopal Church, was also adopted. By these arrangements we secure the entire control of our property at home and abroad, with none of the labor, responsibility, and risk connected with its management.

APPROPRIATIONS FOR 1872-73.

THE following schedule exhibits the appropriations agreed upon for the coming year.

NEW ENGLAND BRANCH.

For India.

Bareilly, Girls' Orphanage.....	\$550 00
Hospital building.....	1,200 00
Miss Swain's salary and incidentals.....	750 00
Medicines and hospital incidentals.....	600 00
Munshi and house rent.....	60 00
Miss Swain's assistants.....	348 00
Moradabad, schools and Bible women.....	460 00
Amroha, boarding school.....	300 00
Bible women.....	60 00
Female doctor and hospital.....	180 00
Bijnour, schools and Bible women.....	200 00
Female doctor and hospital.....	250 00
Paori, Orphanage.....	250 00

\$5,208 00

For China.

Peking, Miss Brown's salary and incidentals.....	\$650 00
Native teacher.....	120 00

Total..... 5,978 00

NEW YORK BRANCH.

For India.

Bareilly, schools and Bible women.....	\$340 00
Girls' orphanage.....	1,000 00
Hospital building.....	1,000 00
Munshi and house rent.....	60 00
Christian Girls' School.....	48 08
Miss Spark's salary and incidentals.....	750 00
Moradabad, Miss McMillan's salary and incidentals.....	750 00
Medical missionary, outfit, passage, salary and incidentals.....	2,500 00
Roy Bareilly, Bible women and schools.....	234 00
Lucknow, medical missionary, outfit, passage, salary and incidentals.....	2,500 00
Khera Bajhera, schools and Bible women.....	120 00
Shahjehanpore, " " ".....	180 00

Shahjehanpore, School on mission premises.....	100 00
Panahpore, school work.....	360 00
Three schools in district.....	180 00
Budaon, school work.....	900 00

\$11,322 00

<i>For China.</i>	
Peking, Mission building.....	178 00

Total.....\$11,500 00

NORTHWESTERN BRANCH.

For India.

Lucknow, Christian girls' school.....	\$650 00
School and boarding halls.....	4,000 00
Miss Tinsley's salary and incidentals.....	750 00
Travelling to conference.....	66 00
Nawabgunge, girls' school.....	150 00
Gondah, " and Bible women.....	250 00
Bareilly, Girls' Orphanage.....	500 00
Hospital Building.....	1,000 00
Moradabad, Munshi and new work.....	200 00
Sumbhal and Chandousi.....	180 00
Paori, Orphanage.....	250 00
Paori, girls' schools.....	60 00
Orphanage building.....	750 00
Bible women.....	36 00
Srinugger, girls' schools.....	180 00
Nynee Tal, four students in medicine.....	96 00
Paori, medical missionary, outfit, passage, salary and incidentals.....	2,500 00

\$11,618 00

For China.

Foochow, Miss S. Woolston's salary and incidentals....	\$650 00
Peking, Mission Home.....	500 00
Kiu Kiang, Missionary (teacher) outfit, passage, salary, and incidentals.....	1,500 00
Rent of dwelling and repairs.....	500 00

\$3,150 00

South America, work in Rosario.....	50 00
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Total.....\$14,818 00

ST. LOUIS BRANCH.

For India.

Lucknow, Bible women.....	\$80 00
Seetapore, girls' schools.....	180 00
Bahraich, girls' schools.....	60 00
Bareilly, Orphanage.....	480 00
Hospital building.....	300 00
Paori, orphanage.....	220 00
Missionary (teacher) outfit, passage, salary and incidentals.....	1,500 00

\$2,820 00

For China.

Peking, Miss Porter's salary and incidentals.....	\$650 00
Native teacher.....	120 00
Mission home.....	400 00

\$470 00

Total.....\$3,990 00

CENTRAL BRANCH.

For India.

Lucknow, girls schools and zenana work.....	\$444 00
Bible women.....	80 00
Cawnpore.....	150 00
Bareilly.....	60 00
Orphanage.....	60 00
Hospital building.....	300 00
Paori, girls' orphanage.....	120 00

\$1,214 00

For China.

Peking, medical missionary, outfit, passage, salary and incidentals.....	\$2,500 00
Kiu Kiang, native teachers and incidentals.....	300 00

\$2,800 00

Total.....\$4,014 00

CINCINNATI BRANCH.

For India.

Lucknow, Miss Thoburn's salary and incidentals.....	\$750 00
Bareilly, Girls' Orphanage.....	200 00
Bareilly, Hospital building.....	1,000 00

Paori, orphanage.....	360 00
" building.....	750 00
Nynee Tal, three girls' schools.....	100 00
Lucknow, Bible women.....	180 00

\$3,340 00

For China.

Foochow, mission building.....	\$3,000 00
Kiu Kiang, missionary (teacher) outfit, passage, salary and incidentals.....	1,500 00

4,500 00

Total.....\$7,840 00

BALTIMORE BRANCH.

For India.

Bareilly, hospital building.....	\$200 00
Bible women.....	168 00
Girls' Orphanage.....	200 00
Nynee Tal, three medical women.....	150 00
Medicines for medical women.....	150 00

\$868 00

For China.

Foochow, Miss B. Woolston's salary and incidentals....	650 00
Expenses of Baltimore Academy.....	900 00
Day school for girls.....	300 00

\$1,850 00

Total.....\$2,718 00

ATLANTA BRANCH.

Kiu Kiang, Bible reader.....	\$75 00
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SUMMARY.

Total for India.....	\$36,390 00
" China.....	14,493 00
" South America.....	50 00

Grand total.....\$50,933 00

HEATHEN WOMAN'S FRIEND.

Editor, Mrs. WM. F. WARREN.

Editorial Contributors.

Mrs. Dr. Olin,	Mrs. R. R. Meredith,
Mrs. J. F. Willing,	Miss Isabel Hart,
Mrs. M. C. Nind,	Mrs. J. H. Knowles,
Mrs. Johnson,	Mrs. E. W. Parker.

This periodical organ of the Society was established in June, 1869. It is published monthly at the low price of *thirty-five cents*. Four pages will be added to the size of the paper this year,—making sixteen in all, and it is earnestly hoped that the circulation will proportionately increase. The aim of its managers is to produce a live missionary paper, full of information, inspiringly presented. Its leading departments are the following:

I. Contributions from missionaries in the field, giving fresh information from month to month respecting the condition of heathen women, and the progress of the work among them.

II. Editorials, earnest, pungent and spirited, calculated to awaken Christian women to their height of privilege and depth of obligation.

III. Official information-respecting the progress of the society, both in home organization and work abroad.

IV. Current literature of missions, selections from works of travel and exploration, descriptions of heathen manners, customs, natural curiosities in heathen lands, etc.

V. Children's Corner, a department for the little folks, sure to be read as early as any by all big ones as well. All these departments are duly represented in every number.

The FRIEND has already reached a circulation of twenty-two thousand. No better proof could be desired that there exists a real demand for a new organ of missionary intelligence, and that the FRIEND is successfully meeting it.

Every auxiliary should endeavor to secure as many subscribers as members. In this way only can an intelligent and permanent interest on the part of each member be cultivated. *To this end, let no auxiliary be organized without its agent for the procurement of subscribers for the organ of the society.* Nor should these agents be content to labor among the membership of the society. A single copy in a town where no auxiliary exists may lead to the formation of one. Such results have already occurred, and that repeatedly. Indeed, in this respect, every subscriber should consider herself a special agent. There is no way in which more effectual service can be rendered to our common cause. Will not our readers send copies to their friends and acquaintances, and solicit a subscription? The beneficent influence of a single copy in a new community will, in many cases, when measured by its ultimate results, be found incalculable.

All orders and remittances for the FRIEND to be addressed to the Publishing Agent,

MRS. L. H. DAGGETT, 36 Bromfield St., Boston.

NOTE. — *If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.*

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions sent.

CONSTITUTION.

ARTICLE I. — NAME.

THIS Association shall be called "THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

ARTICLE II. — PURPOSE.

The purpose of this Society is to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible readers in those fields.

ARTICLE III. — MEMBERSHIP.

The payment of one dollar annually shall constitute membership, and twenty dollars life membership. Any person paying one hundred dollars shall become an Honorary Manager for life, and the contribution of three hundred dollars shall constitute the donor an Honorary Patron for life.

ARTICLE IV. — ORGANIZATION.

The organization of this Society shall consist of a General Executive Committee, Branch and Auxiliary Societies, to be constituted and limited as laid down in subsequent articles.

ARTICLE V. — GENERAL EXECUTIVE COMMITTEE.

SEC. 1. The management and general administration of the affairs of the Society shall be vested in a General Executive Committee, consisting of the Corresponding Secretaries of the Branch Societies, and two delegates from each Branch, which delegates, together with two reserves, shall be elected at the last quarterly meeting before the annual meeting of the General Executive Committee; said Committee shall meet at Boston the third Wednesday in April, 1870, and annually or oftener thereafter, at such time and place as the General Executive Committee shall annually determine.

SEC. 2. The duties of the General Executive Committee shall be, —

1. To receive the Reports of the several Treasurers, and ascertain from them the financial condition of the Society, and to appropriate moneys found in the several treasuries in such ways as shall be deemed best in accordance with the purposes and method herein indicated.

2. To take into consideration the interests and demands of the entire work of the Society, including the employment of new missionaries and the designation of their fields of labor, and to devise means for carrying forward this work, fixing the amount necessary to be raised, and arranging with the Branch Societies as to the number of missionaries to be supported, and the work to be undertaken by each Branch.

3. To appoint a committee, consisting of one from each Branch Society, to have charge of the missionary paper of the Society,

and to arrange with the Corresponding Secretaries for the publication of an Annual Report of the work of the Society.

4. To transact any other business that the interests of the Society may demand. Provided, nevertheless, that all the plans and directions of the Committee shall be in harmony with the provisions of this Constitution.

ARTICLE VI. — BRANCH SOCIETIES.

SEC. 1. The organizations already formed at Boston, New York, Philadelphia, Chicago, and Cincinnati, shall be regarded as coordinate Branches of this Society, on their acceptance of this relationship under the provisions of the present Constitution.

SEC. 2. Other Branches may be organized in accordance with the following general plan for districting the territory of the Church: —

Districts.	States.	Headquarters.
I.	New England States	Boston.
II.	New York and New Jersey	New York.
III.	Pennsylvania, Delaware	Philadelphia.
IV.	Maryland, District of Columbia and Eastern Virginia	Baltimore.
V.	Ohio, West Virginia, and Kentucky	Cincinnati.
VI.	Illinois, Indiana, Michigan, Wisconsin,	Chicago.
VII.	Iowa, Missouri, Kansas, Minnesota, Nebraska and Colorado	St. Louis.
VIII.	Arkansas, Mississippi, Louisiana, and Texas	New Orleans.
IX.	Tennessee, North Carolina, South Carolina, Alabama, Georgia, Florida,	Atlanta.
X.	Pacific Coast	San Francisco.

This plan, however, may be changed by an affirmative vote of three-fourths of the members of the General Executive Committee present at any annual meeting of the same.

SEC. 3. The officers of each Branch Society shall consist of a President, not less than ten Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor, — who may be a gentleman, — and not less than ten Managers. These, with the exception of Auditor, shall constitute an Executive Committee for the administration of the affairs of the Branch, five of whom shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting of the Branch, and shall continue in office until others are chosen in their stead.

SEC. 4. The President, or one of the Vice-Presidents, shall preside at all meetings of the Branch and of its Executive Committee.

The Recording Secretary shall notify all meetings of the Branch and of the Executive Committee, and shall keep a full record of the proceedings.

The Corresponding Secretary shall, under the direction of the Executive Committee, conduct the correspondence of the Society with foreign missionaries, with the other Branches, and with its auxiliary Societies (hereinafter mentioned), and shall endeavor by all practicable means to form auxiliary Societies within the prescribed territory of the Branch. It shall also be her duty to present to the annual meeting of the General Executive Committee a report of the work of the Branch during the year, for publication in their Annual Report.

The Treasurer shall receive all contributions to the Branch, keeping proper books of account, and shall make such disposition of the funds as the Executive Committee may direct; each order of the Committee being duly signed by the Corresponding Secretary.

SEC. 5. The Executive Committee shall have full supervision of all the work assigned to the Branch by the General Executive Committee, and may order the disbursement of those funds required for that work, provide for all the wants, and receive all the reports of the missionaries, Bible-women, and teachers, who, by the plan of the General Executive Committee, are to be supported by their Branch.

SEC. 6. No Branch Society shall project new work, or undertake the support of new missionaries, except by the direction, or with the approval, of the General Executive Committee.

SEC. 7. Each Branch Society may make its own By-Laws regulating its meetings and those of its Executive Committee, also any others which may be deemed necessary to the efficiency of the Society, not inconsistent with this constitution.

ARTICLE VII. — AUXILIARY SOCIETIES.

Any number of ladies contributing not less than ten dollars annually may form a society auxiliary to that branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, within whose prescribed territorial limits they may reside, by appointing a President, three or more Vice-Presidents or Managers, a Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute a local Executive Committee.

ARTICLE VIII. — RELATION TO THE MISSIONARY AUTHORITIES OF THE CHURCH.

SEC. 1. This Society will work in harmony with, and under the supervision of, the authorities of the Missionary Society of the Methodist Episcopal Church, and be subject to their approval

in the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of its work.

Sec. 2. All missionaries supported by the Society shall be approved by the constituted missionary authorities of the Methodist Episcopal Church, and shall labor under the direction of the authorities of the Missionary Society of the Methodist Episcopal Church, and of the particular missions of that Society in which they may be severally employed; and they shall be subject to the same rules and regulations that govern the other missionaries in those particular missions.

Sec. 3. The funds of the Society shall not be raised by collections or subscriptions taken during any church services or in any promiscuous public meetings, but shall be raised by securing Members, Life Members, Honorary Managers, and Patrons, and by such other methods as will not interfere with the ordinary collections or contributions for the treasury of the Missionary Society of the Methodist Episcopal Church.

ARTICLE IX. — CHANGE OF CONSTITUTION.

This Constitution may be changed at any annual meeting of the General Executive Committee, by a two-thirds vote of each Branch delegation, notice of the proposed change having been given at the previous annual meeting; but Article VIII shall not be changed except with the concurrence of the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

HONORARY PATRONS, HONORARY MANAGERS AND LIFE MEMBERS, FOR THE YEAR 1871-2.

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ATLANTA BRANCH.

Cor. Secretary, Mrs. Rev. J. H. Knowles, Atlanta, Ga.

HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, AUGUST, 1872.

No. 2.

AN OPENING HYMN.

BY MRS. ANNIE HOWE THOMSON.

WE, O Lord, who fain would be
Faithful followers of thee,
And would use our feeble skill
Working out thy sovereign will,
Spreading forth thy glorious name, —
We to-night thine aid would claim;
Bow thy head, and bend thine ear,
Gracious Master, be thou near.

O'er the vast and boundless seas,
On the wings of every breeze,
Floats this sad despairing cry, —
"Come and help us, ere we die."
Life and grace we fain would send,
Joys that nevermore shall end;
Hopes that cheer e'en to the tomb,
Love that will immortal bloom.

Thy rich grace to us impart,
Strength to lift each drooping heart;
Show us, Lord, just *what* to do;
Fainting, still may we pursue;
As beneath the fig-tree's shade,
Thou beholdest him who prayed,
Smilingly our work approve,
Setting there thy seal of love.

A NIGHT-HOUR IN LUCKNOW.

BY MISS ISABELLA THOBURN.

THE moon here does not seem, as in colder countries, a flat disk against a surface of sky; but a perfect sphere floating in the high far dome, and shedding down a mellow golden light like the reflected shining of an Indian-summer sun. Its image floats below in the placid Goomtee, before it a shining path, and beyond, winding hither and thither between its green banks, the river wanders away into the misty distance. The trees are in their spring bloom, and the soft air is full of

odors from mango orchards and gardens, where the white orange and flaming red pomegranate flowers look together over the wall.

Meeting and passing each other along the river road are stately men in long robes and turbaned heads, and men with bare, brown limbs, whose salutations have a courtly grace. There are plodding donkeys and prancing Arab horses. There is a long line of patient camels with tinkling bells keeping time to their slow, swinging walk; and, farther on, a huge elephant mounted by a gorgeously dressed party, and covered with trappings of scarlet and gold.

Stretching away to the right of the river lies the city. The moonlight reveals only its beauty: here a palace wall surmounted by its emblem of royalty, a golden umbrella, — there a high-arched gateway, and many a white dome and pencilled minaret rising above the line of terraced roofs.

To outward seeming, the scene is worthy of the oriental romances. This is the land of magic and enchantment, of fairy tales and story-books. This is the East that sent Solomon his glory, and whose jewels still go to deck the brows of western beings.

But the sounds that issue from the narrow, crowded streets dispel the illusion. It is no dream-land, but a very human dwelling-place, a dark home for many a sin-darkened soul. Above the mingled voices from the bazar, the rumbling of wheels and the barking of dogs, is heard the jargon made by a bell and horn in an idol temple. A beggar cries, "Pity me for Allah's sake!" And from an upper room comes the weird, monotonous, singing of a band of dancing girls. These three sounds can best tell the story of the sin and misery that darken this fair eastern city. They can be heard every night, but other sounds are accidents of the hour. From some low rooms in a narrow lane comes first a tempest of angry voices, — women's voices; then a scream, followed by others in quick succession, and words in high

altercation shrieked out and so torn with rage that no ear could tell their meaning. They continue until the loudest, most violent voice has spent all its strength and hoarsely given up the contest. There has been no bloodshed,—murders are done more quietly,—no blows, except, perhaps, a tap from a shoe. Only some poor women have had a quarrel, and settled it according to the prompting of their untutored instincts. There is an interval of ordinary sounds, and then there comes from out the city a band of music, followed by two lines of flaming torches, between which walk stately elephants carrying a bridal party and followed by a long torch-lit procession of men and women bearing on their heads trays of wedding presents. "Behold the bridegroom cometh, go ye out to meet him," was spoken to those accustomed to a scene like this. And soon from another street comes out a smaller group, repeating in a monotonous chorus, the words, "Rám, rám, is truth." They walk rapidly, and carry on their shoulders a burden wrapped in white and bound to a bier. As they hurry their dead to the burning ghát, the moonlight seems to grow cold, and a chill strikes through the soft air, and the flowers give forth only sickening odors. Heathenism is never so revolting as in death.

But the night does not come on without one clear note of hope and promise rising above the discordant city sounds. From a small house near by, where lives a girl who has been taught in the orphanage, comes the words of a hymn,—a translation of

"Salvation, O the joyful sound!"

Joyful sound, that shall yet echo through all these dark places, and shall be heard in the ear and in the heart of all souls in prison, whether bound by ignorance or sin.

God, whose ear is open to every cry that goes up from this city to-night, will speed the glad day.

Lucknow, March 20.

LETTER FROM MISS PORTER.

MR. WHEELER met us at Tientsin, and after a few days we continued our journey to Peking, which we reached on the evening of the 6th. Our trip up the river was short and very pleasant. At Lungchou we had the pleasure of meeting Mr. and Mrs. Chapin, Mr. Sheffield and wife,

and Miss Thompson. We left Lungchou in carts, but Mr. Wheeler, fearing for our comfort, soon called donkeys, and on their backs we completed our journey. The pleasure of the ride was in its novelty. The friends had fitted up two rooms for us in the house that we shall occupy, and made every arrangement that could contribute to our comfort, and make our future home seem more home-like.

The friends here have been very kind, as we have found them everywhere. Mr. Wheeler in everything is thoughtful for our comfort; his kind heart appears in all his arrangements for us. We have teachers employed, and are doing what we can to acquire a talking knowledge of the language.

Our lot joins Mr. Wheeler's on the left and the school grounds on the right. Additions are to be made to our house, and the old building on the school lot is to be replaced by a new one. The two houses are to be connected by a covered passage. The work will not be done short of three months, perhaps.

The prospects for a school are encouraging. Three girls have asked admission. We would like to open school at once if there were only suitable buildings for it.

The work of our mission has only just begun in Peking. The church membership is very small, and includes no women. We shall have to employ a heathen woman as matron in the school, of course with the hope that she may be converted. Our teachers are all men. The women are very ignorant and unfit for teachers.

If at any time friends wish to give something for the school, let me suggest an organ. It certainly would be a source of pleasure and profit in the school. We were much pleased to see one in Mrs. Bridgman's school in Shanghai. The playing and singing of native girls is a very pleasant feature of the school.

Peking, China, April 26, 1872.

FIRST IMPRESSIONS OF INDIA.

BY MRS. MARY ENSIGN GILL.

No. 2.

REACHING India just before Christmas, we found the missionaries arranging to celebrate it in their schools and Sunday schools. They had a Christmas tree and a kind of anniversary con-

cert, and — what else do you think? not a sleigh-ride, but a picnic between Christmas and New-year's, at which all seemed to enjoy themselves, as we all do at picnics. The missionaries there have charge of several schools, both for boys and girls. We visited some of them and were much pleased with the bright, intelligent appearance of the children. It seems to me one of the most interesting and profitable fields to labor among the children. No one can calculate the result in the future of all this patient toil.

As in Bombay, so in Lucknow, the native part of the city has very narrow streets and narrow, filthy passages, where mud huts are crowded thickly together; but in the suburbs, where the Europeans live, the streets are broad, clean, and beautiful. Their houses are all built large and roomy, many of the rooms being of immense size, that they may be more comfortable in the long hot season, and are poorly arranged for keeping warm in the cool, chilly days of winter. Though dressed as warmly as for the coldest weather at home, we have really suffered with cold. If any one reads this who is coming to India, let me advise them to bring their warm winter clothing; they need it just as much for a short time in the winter as at home.

There are many fine buildings in Lucknow, built in oriental style, of great magnificence, but most of them look old and neglected, and since the mutiny many are wholly deserted and are going to decay. We visited the places where occurred the principal scenes of that terrible time. They are taken care of at government expense, and are so adorned with trees, shrubs, and flowers, and all that makes them beautiful and attractive, that it is hard to think of the horrible scenes enacted there. The time came for us to go to Conference, and we started in company with the Lucknow missionaries and others who had to go that way, making quite a large party of us. We went to Cawnpore, and thence on to Murat by rail. Thence we must take other conveyances for seventy miles to reach our destination. This we did, and came all the way, except about seven miles, on either side and across the river Ganges in dak garies. The latter distance we were carried in doolies. To us this was a new experience, and consequently full of interest. The dak

garies are clumsy coaches, long enough to lie down in and wide enough for two to lie comfortably. There is a deep box under the middle part in which luggage can be placed, or, taking off the cover, you have place for the feet when you choose to sit up. We started in the morning and sat up till we reached the place where we were to cross the river, which was at about 3 o'clock, P. M. These garies are drawn by horses which are as ill-favored and lean-fleshed as Pharaoh's kine, and can endure so little travel that they must be changed every four or five miles. When each fresh team is put on, the drivers scold and whip and have a great time to get them started; but once going, they do very well to the next stopping-place. Before we crossed the river we stopped at a dak bungalow (houses built for the accommodation of travellers, as there are no hotels except in the large cities), and got some servants to cook us some chickens and potatoes and make us tea, which, added to the remains of our lunch baskets, made us a hearty dinner, to which we did ample justice, not having had anything to eat since before daylight in the morning. We then got each into a doolie. These are a kind of box long enough to lie down in, and just high enough to sit up in, if one desires. We put our beds into the bottom. They are carried by a bamboo pole put through the top lengthwise, and supported on the shoulders of four native men, two before and two behind, who trot along making a peculiar grunting sound at every breath. The bed of the river was nearly dry, except for a few rods in the deepest part, where there was a bridge of boats. As we came up on to the bank on the opposite side, the sun was just seeming not to go below the horizon, but to go farther and farther away till lost in the distance, leaving his glory reflected for only a few brief moments on the western sky. We were enjoying the lovely blending of water, earth, and sky, and thinking of the great Author of all this beauty, when suddenly we came upon a scene that reminded us that He was unknown to the people of this beautiful land. Right there, in the face of this beautiful scene of nature, they were engaging in one of the most revolting of their heathen customs. There was a fire built on the ground about six feet long, and in the crackling flames we could distinctly see the remains

of a human form, and a group, probably of relatives, standing by to witness the burning. What a painful contrast to the scenes with which we are familiar, when with tears we lower our loved ones into the grave, while the pastor reads, "I am the resurrection and the life," and throws such a ray of light into the tomb. Oh, how we realized that these deluded people must be taught the way of life and immortality! Arriving again at the hard, or pucca road, we found garies awaiting us, and arranged our beds in the deepening twilight to sleep if possible the rest of the way. We soon found it possible, for we knew nothing more till we were awakened at stopping near midnight, and were greeted by Brother Parker, who was up waiting for us. We had supper and went to bed. Next morning we met nearly all the Conference at one long table, and, having prayers together, adjourned to the conference-room. The session of the Conference, of which you will have had an account before this reaches you, was most pleasant and harmonious. The spirit of the Lord was present, and all seemed to feel it; and these messengers of His working together here for the same great end, and separated so far from home and native land, were drawn together by the strongest ties.

The meetings of the ladies, discussing and reporting the work done for your Society, was most interesting to me. I realized, as I never did at home, the great and noble work you are doing here. May God bless you, and give you still more abundant success!

Of us who are in Moradabad, and of the work being done here, you are no doubt kept informed by our dear Sister Parker.

Brother and Sister Wheeler, who have been faithfully laboring here, and to whom we already feel warmly attached, must leave us to go home. They had hoped to stay another year, but Brother Wheeler's health and that of their children is such that it seems imperative for them to leave before the hot season begins. You cannot imagine how great a trial they feel it to be to leave their work here. We shall miss them, and with our lack of knowledge of the work and the language cannot fill their places. We shall pray for their safe passage and speedy restoration to health, that they may return to us again.

Moradabad, India, Feb. 23, 1872.

HOW CHRISTIAN SCHOOLS BEGIN.

BY MRS. S. MOORE SITES.

I THINK some of the readers of the "Friend," especially those who are familiar with the names in our Foochow boarding school, will be pleased to hear again from Chung Kwong, — Rachel McCauley, — who finished her prescribed term of years in the school in 1870, and returned to her Christian home in the village of Yekyong, where there is an intelligent class of Christians. She was married soon afterwards, but did not have to leave her home, as she had been betrothed when an infant, and taken then into the family of her father-in-law, where she and her little husband grew up together the same as brother and sister. She was about thirteen years of age when she entered our school, and the boy who was to be her husband had the advantages of three or four years in our Boys' boarding school. Since she returned home we have constantly cherished the hope that a way could be opened for Chung Kwong to shed a ray of light on many homes in her native village.

When it was first suggested that she might teach a school of little girls, her uncle, with whom I was talking, said, "O, that is impossible; there are only five or six little girls that can be spared from among the Christian families, and the heathen would not let their children attend."

I insisted that he must go through his village, tell the parents that I wanted Chung Kwong to teach their little girls to read, and explain to them all I had said about the advantages of having their daughters as well as their sons able to read books, and that if he would set about it in earnest, I thought he could secure at least a few names from among the heathen. His next report to me was, that he had been through his village, and the parents said they could not spare their children, as all who were large enough to go to school were able to earn something towards their support in helping their parents at home. But that if I would agree to give the children one meal a day, or its equivalent, about *two cents* each, we might get together perhaps ten little girls between the ages of eight and twelve years. I feared it would be a bad precedent to begin girls' schools by paying the children for coming. I asked what work those little girls could do. "O," said he, "they watch the cattle and goats,

or the geese and ducks, and if they did not do it, it would take the time of a man or woman who might be at work in the fields." I knew this was true, for had I not many times seen those tiny little creatures, scarcely taller than the geese they tended, with long bamboo in hand, keeping watch over their feathered flocks as they ran through the fields, along by the brooks, or went swimming on the water. However, I finally told him I would pay girls over eight years old ten cash a day (about one cent), and eight or ten girls would do to begin with, and as I was paying so much cash, I did not care to have the number of scholars exceed fifteen. The children should find their own desks, etc. I would pay Chung Kwong, as teacher, \$2.00 per month wages, and her father-in-law should furnish the school-room, as he had a commodious, empty room in his house which he could spare very well.

A few days passed, and I heard there were twelve girls promised, and with these the school began at once. Not long afterwards, I was informed that there were eighteen girls in daily attendance. This had gone beyond my limit, but as I expected something might arise to cause them to drop off, I only said, I feared the teacher could not do justice to so many — and so a beginning had been made. For nearly two months I had occasional reports from the school, — always encouraging. Even the *Christians* were surprised that so young a woman, teaching a school of girls, was an actual success. Of course I had many fears; the attendance might be irregular; the roll imperfectly marked; there might be disorder, and more play than study, and such like irregularities. So I thought when I visited the school I would come on them by surprise, and see for myself what the school really was like. The village is twelve miles from our home, and as my mode of conveyance was not at the rate of forty miles an hour, but in my sedan-chair carried by three coolies, it was necessary that I should have an early start on my journey; so one morning last week, just as daylight was beginning to dawn in the east, I kissed my own three little sleeping ones good-by, and telling husband to be sure and take good care of them through all the long day (an injunction I knew he would forget all about as soon as a Chinaman came into his study), I got into my sedan; but

husband detained me a moment to say that I must be *careful* at such a place on the road, as the people were rude; and I must not allow my sedan to be set down in a certain village; and the north gate was a bad place; and so many other dangers he warned me of that I had to interrupt him, declaring that of all the thousands of miles *he* had travelled in China I never before heard of so many difficulties by the way. About ten o'clock I came within sight of my destination, Yekyong village. Everything seemed so quiet, scarcely a person to be seen, I concluded, and correctly too, that the people were at that hour of the day at work in the fields; for Yekyong is not a village of mechanics, merchants, etc., but of farmers. My coolies put me down in front of the house in which the school was. Ah! in that back room is the clear sound of many little voices reading. How musical to my ears! I stood in their midst. They were greatly surprised to see me, but none the less was I surprised at the sight before me. Chung Kwong sat at her table, and around her nineteen such bright happy-faced little girls. I sat two hours hearing them recite, and I was amazed to find how much these little creatures had learned in less than two months. Seventeen of them read a little Christian book of about 1,000 characters, requiring scarcely any prompting. Chung Kwong apologized for the other two, who were less perfect, saying, their people at home could not read, and they did not get help at home of evenings as the others did, which incidental remark led me to think, already these little ones are in this way bringing Christian truths into their homes as no one else could do. I was altogether pleased with Chung Kwong's deportment as teacher. That the blessing of the Lord would be upon her and her little flock, was my prayer as I bade her good-by.

I might double the length of my letter were I to give the incidents connected with my day's ride, going and returning, but will only add that I arrived home about sundown all safe, and very happy.

Foochow, China, April 27th, 1872.

WORK IN KHERA BAJHERA.

LETTER FROM MRS. SCOTT.

MARY ANGELO, who was a widow, the mother of eight children, was stationed as Bible woman

and zenana visitor at Khera Bajhera for nearly four years. She at first went with her husband, who was sent there four years ago as the native preacher; but he only lived a year afterward. Still, she had become so attached to the work and people that she asked to remain and work among the villagers there. She was married to Andrias, her second husband, about four months ago, and went with him to his home in the Moradabad district.

We were very sorry to lose Mary Angelo as a helper; but in India a widow is never safe from scandal, and she had suffered from scandalous tales that had been reported concerning her, and hence she thought it would be better for her peace of mind as well as Christ's cause to marry when the opportunity offered itself.

We are about to send in her place a very promising young woman who is to be married to the head-master of the boys' school at Khera Bajhera. Her name is Mary Wheeler, and she will, no doubt, with experience and time become an excellent helper.

The work there is most promising. There are about a half-dozen zenanas where the ladies read with our Bible women, besides the girls' school. This school is composed of both Hindoo and Mussulman girls, whose parents live in the village of Khera Bajhera. There are no Christian children in the school and no orphans. The girls' school, however, read the Bible as one of their text-books, learn our catechism, and the school is always, when the Bible woman is present (for the teacher proper is a Hindoo Pundit), opened with prayer.

It is the duty of the Bible woman there to visit the school and open it with prayer daily. As the work in the zenanas is quite enough for one Bible woman to do well, we propose having two there: one for the girls' school, to visit and teach in it daily; and one to visit the zenanas daily.

There are two Christian teachers in the boys' school there, one of whom is already married and one who will be married soon to the girl I mentioned who will take Mary Angelo's place. Both the women will be called "The Newburgh Bible Women," or any other name that the ladies of that place may suggest.

I shall require them to write their own reports,

as they are fully able to do so, being both girls from our Girls' Orphanage. One of them, Mary Wheeler, is a member of the medical class, and one of the most promising ones. So, by God's assisting grace, I think the work will be well done during the coming year.

Pray earnestly that their feet may be established upon the rock. The temptations of this land are great, and the greatest trials to faith of missionaries here has been in the fall of our native Christian helpers. Pray that these dear girls may be saved from falling into sin. They are both unacquainted with the ways of the world, having been brought up in the orphanage and tenderly guarded.

I trust that God may bless you all for your interest in and aid to His cause, and that His blessed work may be done well, and abundant fruit realized at Khera Bajhera.

Bareilly, India.

TRIALS OF MISSIONARY WORK IN CAIRO.

Do your readers know the prayer which is part of the school lessons taught in the ordinary Mohammedan schools in Cairo, where the studies consist almost exclusively of the Koran and certain forms of prayer? It contains, as I have learned on the best authority, this sentence: "O God, destroy infidels and polytheists (they include *Christians* under one or both of these titles, observe), thine enemies. Make their children orphans, defile their bodies, cause their *feet to slip*, and give them and their households, their women, children, and relations, their friends and possessions, their race and their wealth, as booty to Moslems."

Now I should be sorry to be supposed to mean that every little boy who repeats this *really* wishes such horrible things; but it is not a mere form with all. One day, some years ago, as a teacher in my school, known to be a Christian, was crossing a street, made very muddy by the brief but violent winter shower which had lately fallen, a boy of about nine or ten, who stood by watching her pick her steps over the mire, ejaculated, "O God, make her to *slip* and fall!" A woman we had long been acquainted with, from whose mother we at one time rented part of a house for the boys' school in its early days, used to spit and utter bad words every time the

scholars went into the house, although to me she always showed a smiling countenance and gave a civil salutation.

With some it is, however, very different; their hearts are not untouched by kindness, nor their understandings quite unmoved by the words of truth and holiness read to them when occasion permits; these will welcome their Christian friend with cordiality which cannot be mistaken, and even press her to bring "the book that has such good words."

One among the many difficulties in dealing with Egyptians as to any spiritual matters, is that, from their eminently social habits, you hardly ever find any one alone; even two or three I consider somewhat fortunate. It was therefore quite a subject for thanksgiving that a little while ago I chanced to find a person who interested me not a little, actually alone in her own house. She was an old pupil, who had been only a few months in the school during its first year, and had been removed to be married even younger than is usual (about nine or ten at the outside), and I had lost sight of her, naturally, among the number coming and going. After many years she had returned, with her husband, to inhabit the old neighborhood; and seeing me sitting with some women, reading and talking to them, she threw back her veil, and displaying a remarkably pretty and attractive face, exclaimed, "Don't you recollect me, and how I was in your school? But I forgot the letters and all, — but I remember something you taught me about Adam and Eve," she added presently, as if striving to look back through the vista of years. I did then remember the face whose uncommon intelligence and beauty had struck me so long ago, and the regret with which I had missed the little white-veiled, slender figure from her accustomed corner, after an attendance (not very regular) of about four or five months! Yet *all* was not lost, as it is in too many similar cases; for when, on taking leave of my poor friends, I turned to "Zarah," and asked where she lived, that I might come and see her, she said, "Do come to see me, and bring your gospel with you."

A few days afterwards, accordingly, I went, and to my great joy found her alone with her young infant, her first child, though she had

been married more than eight years. She begged for medicine for its eyes; and when that business was settled, and a few mutual inquiries had passed, and I had learned that her husband was well and had a small shop in the city, but that he "teased her very much and beat her frequently without cause," as she declared, we got into more serious conversation. I brought out "the book," and spent a most interesting half-hour in trying to put before her the theme of man's salvation through Christ. A more attentive listener I have never seen, and I was very sorry when her old mother came in and interrupted us with a flood of questions on other subjects, and I saw it was no use to stay longer then. After a little while I may venture to call again; but much caution is needed, unless there be some severe illness, to make a reason apparent in their eyes. Very frequent visits to any one family only excite their neighbors' and relatives' suspicions, and a locked door would greet one, and the chance of doing good be stopped in the outset.

— *Female Missionary Intelligencer.*

UNDER date of April 26th, Rev. Mr. Wheeler writes: The Misses Brown and Porter arrived in Peking on the 6th inst. They are in good health, and have already begun their preparations for missionary life with praiseworthy zeal and a practical appreciation of their new circumstances and duties. Only let them have the generous sympathy and support of the sisterhood at home, and we shall expect to see their mission to the heathen women of China a glorious success.

ONE sentence from Miss Thoburn's report speaks volumes. She says of the "Annie T. Jaffray" Bible woman, after describing her efforts in both day and Sabbath schools: "Her zeal and love have never faltered!" Can that be said of *us*? Let us bear *her* in mind, as every Sabbath she gathers her thirty-five Hindoo and Moham-medan girls round her, and, as *our* substitute or proxy, tells them of our Saviour!

"Caroline Wright is a good woman, capable and reliable, but she needs your prayers that she may have more of the love of God in her soul. Esther McAlister is pronounced by all who know her an excellent woman, capable and reliable.

C. B."

HEATHEN WOMAN'S FRIEND.

BOSTON, AUGUST, 1872.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

WE are grieved to learn of the recent decease of Mrs. Lydia M. Waugh, wife of Rev. Dr. Waugh, missionary to India, now on a furlough in this country. We hope to present a full obituary sketch in our next number.

THE warm support accorded to the "Friend" during the past year has encouraged its managers to attempt an enlargement of four pages without increase of price. Throughout the current volume, therefore, we shall have the pleasure of presenting our readers, each month, with sixteen pages instead of twelve. That all these pages may be filled with the best material, we pray our tried contributors at home and abroad to persevere in their well-doing. We hope they will also seek to enlist others of warm hearts and gifted pens to join them in the goodly service. We improve the occasion to publicly thank them for past favors, and to assure them that they can never estimate the influence which their words have exerted through these columns. Not only are they read all over this land, and, in isolated copies, on other continents, but many an article is copied into organs of other churches and associations, even in foreign lands, and goes on multiplying its influence among the nations. Only to-day we met a familiar letter from our first missionary translated into a foreign language, carrying the same blessed story to a new nationality which it had already brought to ours. It is the duty of the wielders of such pens as have made the "Friend" the power it is, to write on.

To meet the increased expense occasioned by the enlargement, — an enlargement amounting to an addition of thirty-three per cent of matter, — we need and expect a largely increased circulation. Cannot each reader send us one new name?

ACTION OF THE GENERAL CONFERENCE TOUCHING THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

AT a meeting of the General Executive Committee, held in Chicago one year ago, it was voted to memorialize the approaching General Conference, asking for our society the same recognition and sanction as are accorded the other benevolent organizations of the church. The committee appointed for the purpose prepared the desired memorial, recounting the history of the rise and progress of the society, its past and present relation to the General Missionary Society of the church, and asking that it might be "officially authorized to prosecute its work as a recognized agency of the church, with no other than its present restrictions, its annual report having place in the annual report of the General Society." After adoption by the General Executive Committee, at the commencement of their session in New York, the weighty document was duly presented to General Conference, when it received a most respectful consideration. It was referred, as desired, to the Committee on Missions, and ordered to be printed in the "Daily Advocate." Indeed, in anticipation of the possible desire of the ladies to communicate with the body, a committee had already been appointed to bear the greetings of the General Conference to the General Executive Committee, and to receive any papers which they might desire to present.

To give our committee an answer to the prayer of the memorial before their adjournment, the Committee on Missions reported as early as possible, and the General Conference suspended its order of business to consider and promptly adopt the following: —

Having earnestly considered the papers referred to us on the subject of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, we recommend the following:

Resolved, That we hereby recognize the Woman's Foreign Missionary Society as an efficient agency in the spread of the gospel, and that we encourage our sisters to

prosecute their work with no other restrictions than at present, and that they be permitted to publish their report in connection with the report of the Missionary Society of the Methodist Episcopal Church.

Resolved, That we recommend that pastors report the amount raised in their several charges by the Woman's Foreign Missionary Society, and that such report be published in the General Minutes.

Resolved, That we recommend that all real estate in foreign lands, belonging to this society, be held for it by the Missionary Society of the Methodist Episcopal Church, as trustees in trust.

Not content with this hearty and complete authorization and "encouragement" of our work, the General Conference was pleased to allude most kindly and appreciatively to our society in two other adopted papers. The following is from the "Report of the Committee on the State of the Church":—

The Woman's Foreign Missionary Society was organized in March, 1869, by the ladies of our church in Boston. This society originated in the fact that in some of the mission fields women only can obtain access to the women of those countries, and that the condition of the latter is such as to appeal in the strongest possible form for the benign and elevating influence of Christianity.

To the special and infinitely wise providence of God we believe the church is indebted for the origin of this institution, which we regard as destined to be an agency of great power in spreading the gospel throughout India and China. Although its origin is so recent, it already has six hundred auxiliaries, and nine missionaries in the field. Its funds and resources are rapidly increasing. It eminently deserves the fostering care of the whole church.

Not less appreciative and encouraging are the following expressions from the "Report of the Committee on Woman's Work in the Church":—

Our women are already far on towards leading the advance in the actual work of the Sabbath school, our Home and City Missions, in the distribution of tracts, and in the visitation of the poor and neglected masses.

Recently, God has directed their hearts towards their sisters of foreign countries, and a most successful organization has been effected for aiding in the evangelization of heathen lands. For these fields of labor they have peculiar capabilities, and we rejoice that the divine Spirit is leading their hearts earnestly into them.

We commend to women, and indeed the whole church, the "Woman's Foreign Missionary Society," and "The Ladies' and Pastors' Christian Union," as two organizations worthy of their highest gifts and noblest efforts. We exhort the women of our Church to still greater zeal in the Sunday school, the class-room, the prayer-meetings, and love-feasts, and in the evangelization of the masses.

We exhort our preachers also to give all wise, discreet encouragement they can to the exercise and develop-

ment of the gifts which God has bestowed on our sisters for the furtherance of His kingdom on earth.

May the record of the next four years abundantly vindicate the confidence thus manifested towards us by the highest tribunal of the church.

FOR THE PEOPLE HAD A MIND TO WORK.

ALTHOUGH God's children in olden times made many a crooked path, and, lacking the gentle guidance of Christ's teachings, needed to be brought back by sterner reproof and punishment, yet were they often exceeding steadfast in carrying out the Lord's commands. Recall the building of the temples. When, after the destruction of the first, the call was given for the erection of the second, joyfully they came together to work. When the altar was set up, "all the people shouted with a great shout because the foundation of the House of the Lord was laid."

Then came the trials. Jealous enemies "weakened the hands of the people of Judah, and troubled them in building." They finally accused the children of Israel before the king, and obtained from him an edict commanding the cessation of the work. So, discouraged and circumvented, the people waited until God should interpose for them. Darius took the throne, and the building was resumed, "the prophets of the Lord helping them." The governor of Judea went to them to inquire the object of their labor, and receiving an answer from them with a petition to the king, presented the cause at court and brought back to them a most comforting assurance of protection and help. Then was the temple finished and dedicated with great joy.

It is hardly just to compare work for God in these times with that carried on in Old Testament days. With the full revealed light shining on us, we cannot set ourselves back into the years when that light was bestowed but in fitful gleams. Nor need we. But the lesson to us is clear. The call to build to the Lord a temple of consecration, sacrifice, and love, has come to us. The foundation has been laid with God's richest blessings and without the bitterness of discouragement which came to Israel. No sad interval of disappointment has checked us. On the contrary, all the history of our society has been marked by help coming to us from unexpected

sources, — strong words spoken for us by valiant men of God, direct manifestations of divine sanction and approval. Just now has come to us what is equivalent in our cause to the kindly letter of Darius. Our highest ecclesiastical court has given us the letter of permission, of encouragement, of recommendation to the whole church as fit recipients of its thorough support. Let us see to it that the example of the Israelites shame us not.

When the tidings were brought to them that they might go forward and prosecute their work under royal sanction, what was the first effect? Their foremost people dropped everything else to go and build the house of the Lord. They did not sit down in committee, and query whether there would be any interest and co-operation on the part of the people. They did not ask who shall go for us while we look after our Babylonian farms and households. No. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests and Levites, with all those whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Shall any of our "first families" deem themselves too good to become organizers of God's work at home or abroad? If God has made you one of "the chief," how much greater your responsibility!

But how was it with the remainder of God's ancient workers, — those who could not go in person to perform the divine commission? Did they excuse themselves because they could not be leaders in the enterprise? Or, because the influential having taken it in hand, there was already a good prospect of its accomplishment? Oh, no! Immediately after the above statement respecting the action of the chief ones, the record adds, "and all that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered." This is the work for those who cannot leave the homes in which Providence has set them. They can strengthen the hands of our toilers with gifts, with tokens of sympathy, and with prayers.

The beauty of that ancient picture is the unanimity of the whole people in responding to God's call. All participated in the work and in the joy.

"The people had a mind to work." Can it not

be thus with the women of our church as we enter upon a new year? Shall not the love of Christ constrain all to listen to the commission providentially renewed in our hearing? Will not all, this year, do something to build that house which God has called "a house for all nations"?

OUR MONTHLY MEETINGS.

No church can prosper without a weekly prayer-meeting. The members of every organization must meet frequently to "stir up each other's pure minds by way of remembrance." If they neglect this, no matter how important the interests they carry, they will die out.

Regular and properly sustained meetings are necessary to the life of our auxiliaries.

How can we keep up our monthly meeting?

First; *make up your minds to keep them up.* Promise yourself and God, "If not six others of our members feel the importance of this meeting, I will be in my place, and do my best to make it interesting."

Secondly; *work for it.* You cannot have even a radish bed without work. Think of the time and thought you give some foolish little article of dress. Will it not pay, infinitely better, to give a few hours and a little effort to make yourself and others intelligent about this wonderful work of extending Christ's kingdom?

The monthly meeting ought to combine the industrial, the social, the intellectual, and the religious elements. I would say, meet promptly at a fixed hour, — three, or half-past three o'clock. Let some benevolent work keep the fingers busy, — sewing for the poor, or for some home for orphans, invalids, or other needy persons. At about five o'clock, let the literary committee take matters in hand. Let them have original essays, selections, poems, letters from missionaries, map exercises, anything to make those present interested and intelligent about our work. It is a good plan to announce the subject of the principal essay a month in advance. For instance: "At our next meeting, Miss Mary Smith will read an essay upon our mission fields in India. Will the ladies all come prepared to talk about our India work?" Let there always be singing and prayer, leading the thought in the same direction. Then let the business be transacted, minutes of

last meeting read, vacancies in office filled, plans for future effort discussed, dues collected by the treasurer and her assistants, new subscribers obtained for the "Friend," by the corresponding secretary, and new members received by everybody. Then, when it is practicable, let there be refreshments passed, they being provided by a committee to keep them simple and plain. Such meetings cannot fail to educate the people, and sustain their interest in our work. J. F. W.

EVANSTON COLLEGE FOR LADIES.

Soon after the Chicago fire, this institution made an appeal for help through the columns of the "Friend." It is due those who have cared for it in its sore affliction to know that "the Lord hath delivered it out of its distresses."

During its recent commencement, at the close of the baccalaureate addresses (the first, by the way, ever given by a woman), President Haven, of the Northwestern University, stated the proposition of a Chicago gentleman, to help it out of its financial troubles upon condition that \$10,000 be raised within three weeks. With small chances for aid outside of the "burnt out," gleaned over Northwest, this was a mere gleam of daylight; but the women who were under the burden had betaken themselves to prayer. In a few minutes after Dr. Haven's statement, the amount was secured, and the doxology sung, by as joyful people as one often sees.

Rev. M. M. Parkhurst, in memory of his wife, who was one of the warmest friends of our Missionary work, added \$1,000 to the "Aid Fund" of the college.

Arrangements have been made through this fund to assist a number of young ladies the coming year, some of whom are preparing for missionary work. The first graduate of the Northwestern Female College (whose alumnae are adopted by the new institution), was Mrs. Lydia H. Waugh, one of the most gifted and efficient of our India missionaries. Another, Mrs. Ada K. Wanless, has hallowed by her grave Bulgarian soil. Let us pray that from this college, built and owned and sustained as it is by woman, for woman, missionaries may be sent to all fields, the wide world over, women of as affluent and beautiful life as the two whose names honor its record. J. F. W.

Mosair.

— A FAVORABLE time for winning new friends and workers for our society, is the camp-meeting season just commencing. Let none of these great popular gatherings of the church pass without a presentation of the claims of our society.

— OUR last issue was somewhat delayed in order to present the Third Annual Report of the society. Its noble record of divine blessing and achieved results must have cheered each one of our readers. A large number of extra copies have been struck off, which may be ordered in any quantity by any one, of Mrs. Daggett, agent of the "Friend." Let the report have a wide dissemination.

— OUR society is now in a condition to receive bequests and devises. Whose shall be the honor of giving the first? See forms at head of Business Department.

— IN the late re-distribution of Episcopal work, the supervision of our foreign missions was assigned as follows: to Bishop Simpson, missions in Mexico, New Mexico, and Arizona; to Bishop Harris, missions in India and Turkey; to Bishop Foster, missions in Western Europe; to Bishop Wiley, missions in China; to Bishop Haven, missions in Italy; and to Bishop Peck, missions in South America and Japan.

— WE have received the Second Annual Report of the Woman's Missionary Society of the Presbyterian church, and take from it the following items, congratulating our sisters, meanwhile, on their encouraging success. The number of their auxiliaries has increased to one hundred and eighty; their receipts for the year were \$18,651.00; and the subscription list for their periodical, published every two months, shows four thousand names. The society supports eleven missionaries in India, seven in China, two in Syria, and two in Africa. Nearer home, they have two missionaries among the Chippewa Indians, and one in Brazil. May the next report of this society be even more satisfactory than this. The Lord cannot have too many workers.

— A FRIEND finds a little one her teacher, and sends the lesson hither for all: — Let me relate a

little incident in connection with our work for the missionary cause.

The other day I was at the house of the President of our auxiliary, and while there, a sweet little girl, about seven years old, called to know if she could have a mite box, for she was not going to buy any more candy, but intended to send all her pennies to the heathen; and, said she, "Mamma pays me to hem towels, and I am going to give that money, too." Well, thought I, if such babies as that can make sacrifices and work too for the blessed Jesus and his cause, what ought we older ones to do? Oh, that we may arouse and do all that is in our power to help spread abroad the Saviour's love!

—A PRIVATE letter from Vermont has the following good words for the mite box: These mite boxes are really a fine thing to catch the stray pennies. I am glad they are being introduced into so many homes.

I will give a brief sketch of mine which I got in September. It occupies a conspicuous place on my sitting-room table. I find it very convenient to drop in the disputed money, which no one owns. But the *most valuable pennies* are those my little boys earn to put in; marking the number in their diary, to see what little boys, even, can do. The youngest one, fearing his brother will put in the most, occasionally begs one of his mamma; so this must be entered on the account as a penny begged for the missionary box. It is really encouraging to see how little ones can be interested in true missionary work. If all Christian mothers realized this, there might be scores of well-filled mite boxes reported; and many little hearts made no less happy by the giving, than those in heathen lands will be by receiving. And I am sure this is a kind of instruction that will be useful to our children in after years.

—THE "Northern Christian Advocate" has some pertinent words on "Dress" in a recent editorial. We select the following, as bearing especially upon our own work:—

Dress in a worldly and a Christian sense are widely distinct. In its worldly sense it is awful waste. Display, not utility, is its law. Alas, that this waste should be in the church of Christ. It has been stated that for every eighteen dollars expended in evangelical and missionary effort, a

soul has been brought to Christ. Ah, how many a Christian woman may have hanging about her person, in mere ornaments, the possibilities of salvation to a score of immortal jewels that might shine forever in the Redeemer's crown. The sin of extravagance in dress and excessive ornamentation, is beyond the mere vanity that prompts it, or thoughtlessness that allows it. It is unemployed treasure. It is God's talent buried. It yields not even usury to the great Master. What is the flash of a diamond for an hour to the fixing of a star forever in the firmament of glory?

Children's Corner.

JESSIE.

WHO is this? A bright-eyed, rosy-cheeked, loving girl who lives in—not India—but Indiana. All I am going to tell you about her is TRUE. We call her "Our Little Missionary," and this is the way she won the name. Two or three years ago, her papa gave her a beautiful missionary box. It looks just like a book except that it has a lock and key. Since then Jessie has been paying to the Sunday School Missionary Society, *five dollars* a year. Beside that, she has lately become a member of the W. F. M. S., and pays her dues every month, so that this year she will give just as many missionary dollars as she is years old. Now, how old is she, girls? But the best of all is, *Jessie earns all this money herself.*

The other day Jessie came to see me. I had just seated myself in the front room where the bright fire and the sunshine were trying to outdo each other in giving me a warm welcome, when a little red-hooded figure out the window claimed my attention. As she stood on tiptoe her brown eyes just cleared the top of the fence. At my nod of welcome she came in, saying, "If you are busy or going out I must n't stay." Being assured that I was neither, she drew herself up in the doctor's big arm-chair, and took from her pocket a little crumpled piece of tissue paper. Unrolling it, a bright new nickel appeared. "See, that's part of my dues," she said; "I must make the rest before Saturday," mentioning the time for the next monthly meeting of the W. F. M. S. How do you make your missionary money, Jessie? "Oh, a great many ways. I sell all the newspapers, and the rags, and the paper bags and

wrapping paper. When a package is brought home, as soon as it is opened, I take the paper and put it away; if it is *wrinkled*, I *iron it out* first, and when I get a pile so high," measuring with her hands, "I take them to Mr. F——, and he gives me money for them, *missionary money*," she added, with a little emphatic nod. But don't you ever buy candy with it? "O no, I would n't spend *my* money for candy; besides, I don't like it *very* much; mamma says it has a kind of clay in it that is n't good for me, but papa brings me a good kind sometimes. You know," she went on, "there was a piece in the "Friend" about 'turning down the damper,' mamma read it to me; since that, whenever she sees a piece of paper lying round, she says, 'There goes quarter of a heathen,' and I pick it up quick," and a merry laugh rippled over Jessie's rosy lips. Then she told me of her chickens, Pip and Biddy, how they came into her yard one day, and when mamma inquired of the neighbors they all said they did n't know anything about them, so she said they might stay and be my missionary chickens, and she would pay me for Biddy's eggs. But Biddy died last week, and brother digged a grave in the back yard and we buried her.

Jessie's face was so sombre by this time, that I said, "We had better have some music"; so she stood beside me at the piano, while we sang her "favorites," "The Water of Life," and "Give, said the little Stream." When we were through, I said, "Jessie, would you like to go and tell the little heathen children about Jesus?" Slowly the great tears gathered and rolled one by one down her cheeks: "Mamma could n't spare me," she faltered. Perhaps you could take mamma along. She shook her head sadly, "Then there would be nobody to get dinner for papa." Well, Jesus don't want you to leave mamma, at least not now; you are pleasing him by being a kind, obedient girl at home, and giving your money to help those who can go; but tell me, dear, what made you think about giving missionary money in the first place? "O, I did it *always*." But somebody must have told you about the heathen, or you would n't have known there were any. "I suppose it was mamma," said Jessie, thoughtfully. And then she skipped away, leaving me wondering if more of our boys and girls would not be "Little Missionaries," if more mammas were like Jessie's.

Perhaps you would like to know how Jessie "made the rest of her dues." Well, wash-day came round as usual, but the washer-woman did n't. So Jessie, who had been watching for a "favorable wind," said, "Mamma, you had better hire me." The wise mother, always ready to help her little girl in her efforts to help herself, smiled quietly, and said, "Very well." And thus it happened, when papa came home to dinner, he found his little Jessie up to her dimpled elbows in a pan of suds. And when the monthly meeting came round, Jessie laid her dues in the hand of the treasurer with an air of quiet satisfaction that was worth a journey to see.

N.

THE RAG-PICKER GOD.

BY MRS. CAPRON.

WE often ride at the cool of the day on the road north from our house. About a mile distant is a low-spreading thorn-tree, which has recently become the home of 'a heathen god. There is no image; but the god is supposed to be in the tree. You would feel like laughing, when you first saw it, to think there was a "swamy" there; and then you would feel sad to think how it dishonors God, who loves to have us tell him our cares.

One day a man from a village on this road brought a large stone, and laid it at the foot of this tree, and asked the rag-picker god to come and live in it. Soon another stone was laid beside it; and now there are more than twenty of all sizes. And how do you think the tree looks now? It is entirely covered with little bits torn from the cloths of those who pass by. If a woman is bringing a load of wood to sell, she will stop at this tree, tear off a small piece from her cloth, put it on the tree, and say, —

"Let me get a good price for my wood, and go back safely."

The rain wilts the rags, and the wind scatters them; but the tree looks gay and flaunting whenever we drive by it. I have noticed that the rags which seem to have been torn from new, fine, white, or handsome cloths are very small indeed, while the large pieces come from worn-out cloth. This made me think of the small, shining gold dollars, which are few in the contribution boxes, and the large coppers, which are many.

—Life and Light.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Persons desiring to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate).—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate).—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	H. W. F.	Sub.
Woodstock, Vt.	Mrs. J. H. Murdock,	21	14	
West Windsor, Vt.	Mrs. A. M. Wheeler,	25	4	
Danville, Vt.	Mrs. Rev. J. S. Little,	12		

Honorary Managers, Middletown, Ct., Mrs. Fairchild; Norwalk, Ct., Mrs. B. N. Simmons.

Life Members, Middletown, Ct., Mrs. Dr. Johnson, Mrs. Dr. Cummings, Mrs. E. Rockwell, Mrs. C. S. Harrington, Miss Ellen Rockwell; Norwalk, Mrs. Morgan; Malden, Mrs. James Howard; North Bridgewater, Mrs. Mary Thayer; East Boston, Saratoga St., Miss E. J. Cushing; Boston Highlands, Winthrop St., Mrs. D. G. W. Green; Broomfield Street Church, Mrs. W. S. Kyle.

MRS. W. F. WARREN, Cor. Sec.

NEW YORK BRANCH.

Morristown, N. J.	Mrs. Rev. Dr. Hurst,	60		
18th St. Ch. Brooklyn,	Mrs. Rev. J. Simmons,	35	6	
Central Church, N. Y.	Mrs. Wright,	40	42	
Middletown, N. Y.	(Organized by Mrs. Hill.)	48	6	

Fredonia, N. Y. (Organized by Mrs. DeLarme.) 71 10

Victory, N. Y. (Organized by Mrs. Cole.) No report. 12 12

New York Mills, N. Y. Additional Life Members, Mrs. Hall, Waverley, N. Y.; Mrs. R. L. Nelson, Mrs. Van Duzee, Mexico, N. Y.; Mrs. H. M. King, Mrs. Dr. Wm. Coryell, Mrs. Rev. D. W. Bristol, Mrs. Rev. J. T. Crippenhead, Ithaca; Mrs. W. L. Hemenway, Flushing, L. I.; Mrs. J. L. Van Buskirk, Jane St. Church, New York city.

ADDITIONAL LIST OF ORPHANS SUPPORTED BY THIS BRANCH IN THE ORPHANAGE, BAREILLY.

Names.	Patrons.
Amelia Harlem,	Harlem Auxiliary.
Myra Ostrum Slack,	Mexico Auxiliary.
Grace De Vinne,	Jersey City Auxiliary.
Anna Tucker Waverley,	Waverley Auxiliary.
Eliza Bruce Tiffany,	Newark, N. J., Auxiliary.
Carrie Price,	Four Ladies in N. Brunswick.
Rachel C. Palmer,	Mrs. Dr. Coryell, Ithaca.
Wilhelmina Cornell,	Mrs. W. W. Cornell, N. Y.
	C. BUTLER, Cor. Sec.

NORTHWESTERN BRANCH.

NORTHWESTERN BRANCH.			
Atlanta, Ill.		15	16
Beardstown, Ill.	Miss M. E. Shepherd,	77	14
Virdeen, Ill.	Mrs. Nellie A. Rich,	13	
Crete, Ill.	Mrs. A. W. Patten,	22	9
Martinsville, Ind.	Mrs. F. Sulter White,	14	5
Yellowhead, Ill.	Mrs. R. Jaquish,	42	12
Durand, Wis.	Mrs. Elizabeth Graff,		
Bunker Hill, Ind.	Miss Lizzie M. Irvin,	20	6
Waverley, Ill.	Mrs. E. M. Crain,		22
JENNIE F. WILLING, Cor. Sec.			

CINCINNATI BRANCH.

Trinity Church, Xenia, O., Miss Anna Sigler.		
DeGraff, Logan Co., O., Mrs. J. M. Miller,	31	1
Olive Chapel, Logan Co., O., Mrs. Lucy Pool,	11	1
Honorary Manager, Mrs. Minerva Evans, Emmet Chapel, Ross Co.		

Life Members, Mrs. M. Jennie Dustin, Grace Church, Dayton, O.; Mrs. P. A. Norton, Delaware, O.; Miss Maggie Rouck, Delaware, O.; Mrs. J. A. Mudge, Elyria, O.; Mrs. O. S. Mendenhall, Elyria, O.; William St. Auxiliary, Delaware, \$60.00 for support of Bible reader.

MRS. R. R. MEREDITH, Cor. Sec.

319 Longworth St., Cin.

NEW YORK BRANCH.

NOTICES. At the quarterly meeting of this Society held in New York, June 20th, it was unanimously resolved that the following ladies be appointed assistant corresponding secretaries for various districts of this Branch, namely: Mrs. Rev. Dr. Lore, Auburn; Mrs. Rev. J. T. Gracy, Syracuse; Mrs. Rev. E. Bruce, Ogdensburg; Mrs. Joseph Hillman, Troy; Mrs. Rev. Dr. Hibbard, Rochester; Mrs. Rev. Dr. Clarke, Binghamton; Mrs. Rev. Dr. Kidder, Madison, N. J.; Mrs. Rev. Dr. Crane, Newark, N. J., and Mrs. James, Trenton, N. J.

Ladies in the vicinity of the above named places, wishing for information concerning the society, or papers, etc., relative to it, can communicate with these secretaries, who will be happy to furnish all that is desired, and also aid in the work of forming Auxiliaries.

Treasurers of auxiliaries will please notice that Mrs. Orange Judd—address, 245 Broadway, N. Y.—is now Treasurer of this Branch, vice Mrs. Wright, resigned.

The present address of Mrs. Lovejoy, who has charge of the mite boxes, is 275 West 11th street, N. Y.

Passaic, N. J., July 8th, 1872.

C. BUTLER, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

FROM MAY 1ST TO JULY 1ST, 1872.

Maine.—Union, thro' Mrs. J. N. Marsh, \$3.00; Bangor, Pine St. Church Aux'y, through Mrs. Rev. C. F. Allen, \$13.00; Athens, from Julia A. Hathorne, \$1.00; Corinna Aux'y, thro' Mrs. J. W. Atkins, \$3.50; Portland Aux'y, through Mrs. N. C. Clark, \$23.00; Saco, Mrs. Elizabeth Buck, \$9.00; Temple, Mrs. John Mitchell, \$1.00; Rebecca S. Green, \$1.00; Kent's Hill Aux'y, thro' Mrs. J. L. Morse, \$5.00; East Burke Aux'y, through Miss Ella B. Cushing, \$3.50; East Maine Conference, thro' J. P. Magee, \$5.50; Monson, thro' E. Augusta Fay, \$20.00. Total, \$88.50.

New Hampshire.—Sullivan, Miss M. G. Faucett, \$5.00; Rochester Aux'y, thro' Mrs. D. J. Smith, \$10.00; Tilton, from Miss E. L. Couch, \$1.00; Concord Aux'y, through Miss M. J. Smith, \$12.00; Marlow Aux'y, thro' Mrs. P. E. Fox, \$4.00. Total, \$4.00.

Vermont.—Woodstock Aux'y, thro' Mrs. Jos. H. Murdock, \$20.00; Hardwick, thro' Miss Salina E. Hathaway, \$8.00; E. C. Currier's mite box, \$2.25; St. Albans Aux'y, thro' Mrs. Emma Beeman, \$9.00; Montpelier Aux'y, thro' Mrs. Mary L. Nutt, \$4.00; Springfield Aux'y, thro' Mrs. Jos. Messenger, \$21.50; West Windsor Aux'y, thro' Mrs. Rev. A. M. Wheeler, \$25.00; North Danville, thro' Mrs. Rev. G. M. Tuttle, \$9.25; Vermont Auxiliaries, thro' Mrs. Rev. J. W. Guernsey, as follows: Montgomery, \$11.00; Williamstown, thro' Mary D. Willis, \$37.5; Brad-

ford, Mrs. H. T. Jones, \$5.00; Mrs. A. H. Howard, \$1.00; Mrs. E. A. Barrett, \$1.00; Mrs. A. Wilson, \$1.00; Mrs. Elsie Young, \$1.00; Mrs. E. Doe, \$1.00; Mrs. A. Jenkins, \$1.00; Mrs. W. Cilley, \$1.00; Cabot, Mrs. J. W. Bereres, \$3.00; Pittsfield, \$2.00; Bellows Falls Aux'y, \$1.75; Chelsea, Mrs. Rev. E. Scott, \$2.00; Mrs. A. Hatch, \$1.00; Mrs. E. Bicknell, \$2.00; Cabot, \$2.25; Newport, Mrs. H. A. Spencer, \$1.00; Waterbury, Mrs. D. Lord, \$1.00; Corinth, Mrs. Prescott, \$1.00; Bondville, Mrs. Dingman, \$1.00; Bethel, Mrs. M. M. Day, \$1.00; Colchester, Mrs. Hyde, \$1.00; North Hero, Mrs. Hamilton, \$1.00; Lyndon, \$1.00. In all, \$50.75. Total, \$149.78

Massachusetts. — Boston, Tremont St. Church, through Miss M. S. Soule, \$39.00; Bromfield St. Church, through Mrs. Pettengill, \$51.23; Mother Munroe, \$1.00, also her mite box, \$3.81; Mrs. Dr. Patten's mite box, \$3.20; Grace Church, Miss Ann M. Haslett, \$1.00; Miss Harriet Sawyer, \$1.00; Miss Martha Cole, \$5.00; South Boston, Dorchester St. Church, through Miss Carrie Hinkley, \$18.00; Boston Highlands, Winthrop St. Church, through Mrs. Harvey Scudder, \$3.00; Mrs. D. G. W. Green, L. M., \$20.00; Washington Village, \$2.90; New England Conference, \$10.50; "Charlie's Gift for Jesus," .05; East Boston Aux'y, through Miss Cushing, \$12.00; Saratoga St. Church ladies, to constitute Miss E. J. Cushing L. M., \$20.00; Girls' Missionary Union, thro' Miss E. M. Warren, \$25.00; Chelsea, Park St. Church, thro' Mrs. Holway, \$2.00; Walnut St. Church, thro' Mrs. Henry McKinstrey, \$18.00; from Mrs. Wm. C. Brown, for the support of a Bible reader, \$30.00; Cambridgeport, Harvard St. Ch. Aux'y, thro' Mrs. J. C. Chase, \$31.67; Lynn Aux'y, thro' Mrs. H. S. Humphrey, \$60.00; East Saugus Aux'y, thro' Mrs. Alvah Philbrook, \$9.00; Malden Aux'y, thro' Miss Mary C. Waitt, \$86.20; Melrose Aux'y, thro' Mrs. S. D. Taylor, \$17.00; Peabody Aux'y, thro' Mrs. Laurister Stiles, \$4.25; Chas. E. Bassett's mite box, .55; Fitchburg Aux'y, through Mrs. R. D. B. Hudson, \$23.22; Woburn Aux'y, thro' D. Hodley, \$8.00; East Weymouth Aux'y, through Miss Nancie Tirrell, \$21.85; North Bridgewater, Miss Deborah Thayer, \$1.00; Mrs. Mary Thayer, \$4.00; Stoneham Aux'y, thro' Mrs. Abbott, \$10.00; Ashland Aux'y, through Mrs. C. D. Hemenway, \$15.00; Franklin, Mrs. Abby Fisher, \$1.00; Newtonville Aux'y, through Mr. Whedon, \$13.00; Haverhill Aux'y, through Mrs. O. W. Scott, 1st M. E. Church, \$15.00; Lowell, St. Paul's Ch., for the support of a Bible reader, through Mrs. Etta F. Weeks, \$18.25; Sudbury, thro' Mrs. Albert Larkin, \$4.00; Holliston Aux'y, through Miss S. E. Chenery, \$6.00; Brookfield Aux'y, through Miss M. A. Kimball, \$7.50; Westfield Aux'y, thro' Mrs. Sewell Lamberton, \$18.00; Colerain Aux'y, through Mrs. A. C. Donelson, \$6.00; Springfield, thro' Mrs. S. J. Chapman, \$33.00; Florence St. Church Aux'y, through Mrs. Mary R. Searle, \$16.50; Union Church Aux'y, through Mrs. C. L. Haugh, \$5.00. Total,

Rhode Island. — Providence Auxiliaries, Chestnut St. Church, \$7.00; Mathewson St. Church, 15.75; Broadway Church, \$5.63; St. Paul's Church, \$2.50; Trinity Church, \$4.25; Asbury, \$1.00; Woonsocket, \$8.25; mite boxes, \$36.44, through Mrs. L. D. Kendrick, in all \$80.82; Bristol, State St. Church, through Miss M. A. Wood, \$11.00. Total,

Connecticut. — Middletown Aux'y, through Miss Ettie M. Northop, \$137.50; New London Aux'y, through Miss Nancy Hempstead, \$5.50; Norwalk Aux'y, through Miss Rebecca E. Fitch, \$15.00; Willimantic, thro' Miss Anna S. Dodge, \$9.00; Birmingham, through Mrs. E. W. Beck, \$3.00; New Haven Aux'y, thro' Mrs. H. B. Allen, \$39.00; South Woodstock, Mrs. G. S. F. Stoddard, \$1.10. Total, 210.10

Total, \$1,237.60
706 Tremont Street. Mrs. THOMAS A. RICH, Treas.

NEW YORK BRANCH.

MAY 1ST TO JULY 1ST.

New York. — Auburn Aux'y, thro' Mrs. Thos. Nelson, \$21.75; Weedsport Aux'y, through Mrs. O. W. Burritt, \$29.00; Lowville Aux'y, thro' Mrs. Horatio Arthur, \$5.00; Geneva Aux'y, thro' H. Hayes, \$5.50; Owego Aux'y, through Rev. W. Bixby, \$10.00; Meridian, through Mrs. M. C. D., \$5.00; Adams Aux'y, thro' Mrs. Cooper, \$41.75; N. Y. Mills Aux'y, thro' Mrs. O. C. Cole, \$6.50. From Mrs. Bain, for third year's support of orphan named Nannie Bain, Bareilly, \$30.00; South Lansing Aux'y, thro' Ellen Minier, \$6.00; Portchester Aux'y, thro' Miss Lavinia Horton, \$13.00; Watertown Aux'y, through Miss Almira W. May, Arsenal St. M. E. Church, \$25.00; Canton Aux'y, thro' Mrs. Traver, \$10.62; Penn Yan Aux'y, thro' Mrs. J. M. Latimer, \$14.25; Wall St. Church, Auburn, Aux'y, thro' Mrs. Joseph Howland, \$13.83; Flushing, L. I., Aux'y, thro' Mrs. Edward Goodenough, \$33.83; \$20.00 of which from Mrs. Wm. S. Hemenway, to make

herself a Life Member. Tarrytown Aux'y, through Mrs. William DeRenn, for support of Bible reader, Ellen W. Cobb, third payment, \$35.50; Mexico Aux'y, thro' Mrs. H. C. Peck, \$25.35. \$20.00 of which is given by the society to constitute Mrs. R. L. Nelson a Life Member; Astoria Aux'y, thro' Louisie M. Bartlett, \$6.50; Sing Sing Aux'y, thro' Mrs. Mary E. McCord, \$26.70. \$5.00 of which to be applied to the support of Margaret Burns; Newburg Aux'y, through Mrs. J. M. Stoutenburg, \$25.00; Albany Aux'y, through Mrs. Wm. H. Goerver, \$93.35; Syracuse Aux'y, thro' Miss Clara Andrews, \$32.75; Carthage Aux'y, through Sarah E. Francis, \$10.00; Cazenovia Aux'y, thro' Mrs. D. E. Haskell, \$30.00; Ithaca Aux'y, through Mrs. H. Gee, \$85.00, \$30.00 of which by Mrs. Dr. William Coryell, to educate an orphan to be named Rachel C. Palmer, also four life members — Mrs. Dr. Wm. Coryell, Mrs. H. M. King, Mrs. Rev. D. W. Bristol, Mrs. J. T. Crippenhead; Potsdam Aux'y, thro' Mrs. S. Ducoin, \$6.60; Lowville Aux'y, thro' Mrs. C. A. Stewart, \$5.00; Greenwell, Mrs. E. Clement, mite box, \$3.54; Harry's mite box, Mrs. Dr. Holdrich, \$3.00; New York City, 7th St. Church, through Miss E. Bangs, \$12.00; 34th St. Church, Miss Belle Bainbridge, mite box, .50; Bedford St., Miss Clawson, mite box, \$1.60; Beekman Hill Church, thro' Mrs. C. Shaffer, \$3.00; Washington Sq. Church, through Mrs. George E. Myers, \$40.00; Central Church, through Miss Kennedy, \$2.85; Mrs. Havemeyer, proceeds of mite boxes, \$10.39; 4th Av. Church, through Mrs. Freeman, mite boxes, \$13.44; 30th St. Church, thro' Miss E. Burling, \$37.60, \$30.00 of which from Miss E. Burling, for second year's support of orphan named Cornelia Ann Burling; \$60.00 paid by this church to be applied to the support of Bible reader to be named Mary Deems; Brooklyn, E. D., Aux'y, from Mrs. S. A. Law, through Mrs. Bishop Harris, \$53.00; 18th St. Church, through Mrs. Reinhart, \$5.00; Miss Titus, \$3.00; Mrs. J. B. Smith, \$2.00, \$5.00; 2d Avenue Church, through Mrs. Thomas Tappan, \$1.00; Jane St. Church, Mrs. Van Boskirk, mite box, \$1.20; Mrs. J. L. Van Boskirk, to make herself L. M., \$20.00; St. Paul's Aux'y, thro' Mrs. H. B. Lane, \$123.00, \$54.75 collected by Mrs. Freeman; \$30.00 of the above amount from Mrs. W. W. Cornell to educate an orphan to be named Wilhelmina Cornell, \$30.00; from Mrs. Chas. Colgate, to educate an orphan to be named Lourina Colgate; \$30.00 from Mr. George Sutton, to educate Georgie Sutton; Alanson St. Church, through Mrs. Josephine Adams, \$4.00; 37th St. Church, through Mrs. George J. Hamilton, \$7.00; Miss Anna Shaffers' mite box, \$1.00; Frank Voorhees McAllister's mite box, \$1.00; Victory Aux'y, thro' Mrs. DeLarme, \$6.00; Harlem Aux'y, Mrs. E. H. Brown, Eagle Band, \$10.00; Mrs. Mary A. Judson, Brooklyn, \$1; Troy Aux'y, thro' Mrs. Joseph Hillman, \$207.50; Watertown Aux'y, thro' Mrs. Mary L. Winslow, \$40.00. This amount, with \$20.00 sent in January, to be applied to the support of a Bible woman. Smyrna, Mrs. A. A. Tobey, mite box, \$1.50; Hudson Aux'y, thro' Mrs. Mary A. Behrens, \$34.75, being balance for support of Bible woman, Catharine L. Hudson; Peekskill Aux'y, through A. E. Taylor, 25.00. Total, \$1,403.30

New Jersey. — Hackettstown, through Mrs. William Holt, \$15.15; Jersey City Aux'y, \$30.00, being first half year's payment of Bible reader, Sarah Ellen Rose; New Brunswick Aux'y, thro' Mrs. L. Latham, \$44.25, \$30.00 of which from four ladies to support an orphan to be named Carrie Price; Bronton Aux'y, through Mrs. S. H. Jaques, \$11.75; Passaic Aux'y, through Mrs. E. B. Doolittle, \$40.50; Verona Aux'y, thro' Mrs. S. A. Peronette, \$10.00; Jersey City Heights Aux'y, \$59.65, \$30.00 of which to educate an orphan to be named Frank M. Goodenough, the balance towards support of a Bible reader, to be called Rebecca Sterling Porter; Morris Co. Aux'y, \$37.00; Paterson Aux'y, through Miss Kate Stagg's mite box, \$5.00; Elizabeth, from Mrs. W. G. Cutting, to constitute herself and Mrs. Anna M. Zabriskie, members of the "Eagle Band," \$20.00; Passaic, Mrs. E. Curry, \$1.00. Total,

Grand Total, \$1,621.95
Mrs. ORANGE JUDD, Treas.

Address 245 Broadway, N. Y.
CORRECTIONS. — 1. The Report for April in last month's paper was printed as if for March. 2. The Brooklyn Auxiliary is credited with only \$6.00, whereas it should be \$60.00. 3. In the Treasurer's Report published in the May number of the "H. W. Friend," the item, "through Mrs. Lovejoy, from mite boxes and other sources, \$129.61," should read, "this includes \$62.12 from Jersey City Heights Auxiliary, through Mrs. Brice."

NORTHWESTERN BRANCH.

MAY 1ST TO JUNE 1ST.

Illinois. — Alton, \$7.00; Ashton, \$1.00; Bloomington, \$6.87; Bloomington, for partial payment for life-member

ship of Mrs. Sarah McClun, \$10.00; Beardstown, \$5.15; Carthage, \$4.40; Capron, \$11.00; Chicago 1st M. E. Ch., \$22.70; Chicago 1st M. E. Church, for life-membership of Mrs. J. S. Hamilton, \$20.00; Decatur, 1st M. E. Church, \$30.00; Duntun, for life-membership of Candace L. Lambert, Sereina E. Clough, Olive M. Clough, \$60.00; Danville, North St. Charge, \$36.50; Jacksonville, Brooklyn M. E. Church, \$15.70; Mahomet, \$10.00; Mason City, \$4.85; Mendota, \$7.00; Minooka, \$12.00; Normal, \$7.50; Rockford (South), \$7.12; Rockford (3d St.), \$30.00; Oak Park Soc'y, to apply to support of a Bible reader, \$18.00; Oak Park, from Mrs. P. Smith, for support of orphan girl, Adaline Smith, in India, \$30.00; Trivoli, \$12.50; Woodhull, \$7.00; Georgie Lazzer's mite box, \$2.07; Mr. G. D. Sidway, Alton, Ill., \$5.00. Total, \$383.36

Michigan.—Litchfield, \$4.70; Mt. Morris, \$3.00; Mosherville, \$6.60; New Boston, \$4.50; Northville, \$11.00; Otsego, \$14.57; Osseo, \$8.00; Oxford, \$4.30; Plainwell, \$5.85; Parma, \$9.20; Paw Paw, \$11.95; Quincy, \$4.70; Rochester, \$13.80; Richland, \$14.36; Sand Creek, \$3.58; Southfield, \$7.00; St. Clair, \$21.00; Trenton, \$10.00; Tekonsee, \$8.00; Unadilla, \$1.15; Walled Lake, \$5.00; Wacousta, \$4.3.; Allegan, \$10.00; Almont, \$4.78; Adrian, \$29.00; Calumet, \$25.25; Cooper, \$7.00; Clayton, \$3.80; Chesaning, \$8.00; Dansville, \$13.10; Detroit (Lafayette Avenue M. E. Church), \$15.85; Dowagiac, \$7.25; Eaton Rapids, \$4.00; Eau Claire, \$4.50; Flint, \$6.05; Flushing, \$11.75; Fenton, \$7.00; Flat Rock, \$10.00; Grand Rapids (West Side), \$3.00; Greenville, \$26.00; Ionia, \$7.00. Total, 370.90

Indiana.—Bluffton, \$6.00; Centre, \$8.22; Columbus, \$15.25; Connersville, \$16.00; Franklin, \$2.50; Green Castle, \$40.75; Indianapolis (Roberts Park Soc'y), \$83.00; Indianapolis, \$40.35; Lafayette (\$20.00 of which is to make Mrs. Belcher Life Member), \$57.65; Logansport, \$3.00; Milton, \$7.00; Madison (Trinity M. E. Church), \$6.00; Marion, \$9.25; Martinsville, \$9.50; New Albany, \$4.40; Rushville, \$5.50; Rochester, 6.00; Rising Sun, \$19.50; Vernon, \$8.40; Warsaw, \$38.90; Walkerton, \$2.00; Wolcottville, \$10.00. Total, 389.17

Wisconsin.—Appleton (Lawrence University), \$6.25; Bay View, \$10.35; Oshkosh, \$86.40; Orfordville, \$8.45; Plymouth, \$8.65; Ripon, \$30.85; Sheboygan Falls, \$4.92; Sparta, \$5.75; Stoughton, \$6.50; Wauwatosa, \$12.50; Waukan, \$10.00; Mrs. M. J. Gates, Oakland, \$2.00; West Granville, \$12.00. Total, 204.62

Grand total, \$1,948.05

ST. LOUIS BRANCH.

MAY 1ST TO JULY 1ST.

Missouri.—Central Church, St. Louis, \$61.50; Union Church, St. Louis, \$61.75; from Mrs. L. H. Baker, support of orphan, \$30.00; Hannibal, from Rev. T. A. Parker, for support of orphan, \$30.00. Total, \$203.25

Iowa.—Brooklyn, from Juvenile Society, \$18.00; Farley, \$7.75; Lisbon, \$6.00; Epworth, \$18.00; Mt. Pleasant, \$25.00; Mt. Pleasant, Asbury Chapel, \$12.50; Lyons, \$12.65; Floyd, \$4.30; Dubuque, \$62.00; Jessup, \$6.75; Oskaloosa, \$15.00; Marshalltown, \$7.00; Dyersville, \$8.65; Manchester, \$8.87; Des Moines, \$20.00; Toledo, \$25.25; Mt. Vernon, \$17.00; Cedar Falls, \$10.00; Fayette, \$6.15; East Waterloo, \$6.10; Mechanicsville, \$7.00; Iowa Falls, \$7.50; Muscatine, \$18.80; De Witt, \$6.90; Vinton, \$6.45; Mt. Algor, \$5.00; Vernon Prairie, \$15.00. Total, 363.62

Minnesota.—Winona, \$15.25; Winona, Berean B. Class, \$15.00; Winona, proceeds of festival by Juvenile Society, \$126.65; Winona, from Thos. Simpson, to make Mrs. M. Snyder Life Member, \$20.00; Winona, from Mrs. Thomas Simpson, to make Mrs. B. Greenleaf Life Member, \$20.00; Winona, to make Mrs. Dr. Cyrus Brooks Life Member, \$20.00; St. Paul, Jackson St., \$18.00; St. Paul, Market St., \$8.31; Northfield, \$7.55; Owatonna, \$10.50; Hebron, \$1.50; Anoka, \$7.25; Marion, \$5.00; donation, .85; from Mrs. Chauncey Hobart, on sale of Miss Porter's photographs, \$4.95. Total, 280.81

Kansas.—North Topeka, \$7.65; Leavenworth, \$43.00; Atchison, \$8.00; Cawkee City, .70. Total, 57.35

Nebraska.—Lincoln, \$15.53; Lincoln, from S. S., to support orphan named Angie F. Newman, \$30.00; on sale of Miss Porter's photographs, \$15.80. Total, 61.33

Grand total, \$966.36

17 South 15th St., St. Louis.

Mrs. W. A. JONES, Treas.

CENTRAL BRANCH.

APRIL 1ST TO JULY 1ST.

Pennsylvania.—Summerfield Aux'y, per Miss Spencer, \$13.00; Lockhaven, per Mrs. D. D. Kingsley, \$12.00; Memberships obtained at Central Pa. Conf., per Mrs. D. D. Kingsley, \$24.00; New Castle, per Mrs. A. R. Thomas, \$24.23; Kittanning, per Mrs. A. R. Thomas, \$20.40; Rev.

J. H. Stewart, Sandyville Cir., \$2.00; tea drinking at Trinity Church, add., \$25.50; Union Church, per Mrs. Chubb, \$24.00; Meadville, Mrs. E. W. Laffer, \$10.00; North East, per Miss S. E. Scott, \$20.00; Fifth St. Ch., \$5.00; Miss Martha Hunter, Arch St. Life Membership, \$20.00; Arch St., per Mrs. Cookman, \$25.50; Pittsburg, Butler St. Aux'y, per Mrs. S. Couch, \$32.00; Sheaklyville, per Mrs. Mary Perry, \$10.45; Centre Co., Mrs. Kate M. Grey, \$25.00; Mrs. Mary Boswell, Spring Garden Ch., Life Membership, \$20.00; Spring Garden St. Church, per Miss Lizzie Caskaden, \$24.00; Allegheny City, S. Common Church, per Mrs. G. M. Getchell, \$23.50; Kensington, per Miss Mason, \$12.00; Central, per Mrs. Hoff, \$10.00; a friend, \$1.00; Lancaster, per Mary M. Sander-son, \$6.00; Worthington, per Angie Scott, \$10.00; interest, \$60.00; Providence, per Mrs. C. E. Gardner, \$5.00; Harrisburg, per Mrs. T. W. Buffington, \$10.00; Tuukhannock, per O. W. Stanton, \$6.50; Muncy, per Celicia Paul, \$6.25; Fortieth St. Church, West Philadelphia, \$7.00. Total, \$491.33

Delaware.—Wilmington, per Mrs. S. E. Allen, \$125.00. Total, 125.00

2015 Spring Garden St.

Mrs. A. W. RAND, Treas.

NOTE.—Mrs. Kate M. Gray, Centre Co., Penn., will please send her Post Office address to Mrs. Rand.

CINCINNATI BRANCH.

MAY 1ST TO JULY 1ST.

Ohio.—Mt. Pleasant (Ross Co.), \$3.00; Hillsborough, \$25.00; Westerville, \$23.80; Rootstown, \$7.50; Christie, Cin., \$29.00; Bridgeport, \$15.75; Sandusky, \$8.00; Sulphur Springs, \$6.18; Shelby (Richland County), \$10.00; Wakatomica, \$4.00; Mechanicsburg, Miss Fanny Williams, for support of orphan girl in Miss Thoburn's school, \$30.00; Pratt, \$2.75; Franklin Street, Cleveland, \$35.30; Bradford, \$10.00; Christie, Columbus, \$10.00; Lewis Chapel, Milford Centre, \$7.60; Warren, \$20.00; Ironton, \$13.75; New Lexington, \$17.50; Granville, \$9.00; Emmett's Chapel, Miss Minerva Evans, \$100.00; Bipeles P. O., \$10.75; Clarksville, \$15.50; Elyria, \$16.40; Pheasant Hill (Quincy), \$9.00; St. Paul, Toledo, \$68.85; Edinburg, \$8.50; Pleasant Grove, \$5.00; Kingston, \$6.00; Bainbridge, \$12.00; Germania Soc'y, \$30.25; Greenville, \$15.00; Franklin St., Cleveland, \$20.00; William Street, Delaware, \$100.00; Mt. Auburn, Cin. (John Whetstone, Esq.), \$50.00; Histon, \$6.50; St. Paul, Cin., \$11.25; Mt. Pleasant, \$8.00; Grand Rapids, \$7.00; Walnut Street, Chillicothe, \$10.00; Bellefontaine, \$32.38; Marion, \$23.00; Mechanicsburg, \$50.00; Canton, "from fifteen ladies," \$15.00; Bucyrus, \$44.80; proceeds of Master Eugene Grimbles Wilson's "missionary box," \$4.15; Amesville, \$6.00; Mt. Vernon, \$18.00; Eureka, \$11.55; Grace Church, Dayton, \$50.00; Johnstown, \$8.00; Lewis' Centre, \$4.00; Newport, \$5.50; Second Church, Urbana, \$41.35; Sugar Grove, \$6.00; Dry Run, \$4.50; Circleville, \$10.00; First Church, Cleveland, \$23.35; Marysville, \$11.40; Barnesville, \$16.00; Zaleska, \$3.75; Ashland, \$18.12; Wapakonetta, \$10.00; Ravenna, \$15.40; Bradford, \$8.00; Lena, \$11.00; Union, \$4.00; Asbury, Cin., \$33.00; Mt. Washington, \$13.87. Total, \$1,289.25

Kentucky.—Catlettsburg, \$9.00. Total, 9.00

Total, \$1,298.25

68 West 7th St., Cin. Miss H. A. SMITH, Treas.
CORRECTION.—\$7.95, credited to Shelby, in the April number of the "Friend," should be Sulphur Springs.

THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

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Mrs. J. F. Willing, Miss Isabel Hart,
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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, SEPTEMBER, 1872.

No. 3.



The Woman's Hospital and Medical School in Bareilly.

THE WOMAN'S HOSPITAL AND MEDICAL SCHOOL IN BAREILLY.

BY MRS. M. A. THOMAS.

THE picture represents the Mansion House and a portion of the grounds donated by His Highness, the Nawab of Rampore, to the Missionary Society of the Methodist Episcopal Church in India, for a Hospital and Medical School for Women.

This building is, at present, used as the young ladies' home in Bareilly, and is occupied by Miss Swain, our medical missionary, and Miss Sparkes, who is engaged in the orphanage work. It is badly arranged for a residence; therefore the plan is to use it as such temporarily only.

The steps at the left hand lead to the dispensary, where Miss Swain and her young native

doctresses receive and prescribe for scores of patients daily. The female figures represent the members of the medical class. At the right may be seen the dolee, or palankeen, the conveyance in which the Bible readers and zenana teachers make their trips to the zenanas and homes of native ladies.

The house contains eight rooms above; three of these rooms are reserved for Eurasian patients, and one is used as a dispensary, or office. The lower rooms serve as store-room, bath-room, and cook-room; also furnish a dwelling for Mrs. Sheeley, the zenana visitor, Rebecca, and others engaged in the work. There are rooms also reserved for native Christian patients, and others who do not observe caste.

The grounds are large, containing some forty-

two acres of land; so there is plenty of room to carry out the most liberal plans.

The proposition is to build sets of rooms, or dwellings, on either side of this building, with courts in the centre, after the style of native zenanas in India,—so that native ladies going to this hospital for treatment, may be quite as secluded as they are in their own homes.

If this plan is carried out, they will have no reason to fear reproach from their friends, or interference with their caste or customs, as they may then bring their own servants and have their food prepared for them by members of their own household if they desire it.

This seems absolutely necessary in a country where caste prejudices are so strong; and it does not prevent our ministering to them in our own way, or exerting over them the influence we most desire. They are at all times accessible to us, they have the benefit of Miss Swain's personal attendance and influence, Christian nurses and Bible women may attend them, and there is reason to believe that they will be more permanently benefited by this ministry than by occasional visits at their own homes.

It has been doubted whether native ladies would avail themselves of such accommodation; but we feel assured that this hospital, with its dispensary, is absolutely necessary to the success of our medical work among the women of India. We have felt the want of it from the first. With proper buildings, not only the present number could be cared for with greater ease and efficiency, but many other suffering women from neighboring towns and villages would gladly avail themselves of such provision for their relief. During the past two years several native ladies from distant villages would have come and remained for treatment had there been suitable accommodation for them. If you had seen your missionary turning sadly from some such sufferers, who had come miles to see her, in hope of relief, and saying, "I can do nothing. O, if I only had a hospital, and could take her in and care for her, she might be saved!"—you would have felt as we did, urged to earnest, desperate effort to make provision for these suffering ones.

Dear Christian sisters: the foundation of this much-needed hospital has been laid by a Moham-
medan prince; it was given in answer to prayer

and earnest, persistent effort. Will you build upon it an institution worthy of such generosity, one that will meet the demands of Miss Swain's work, and be an honor to the Christian women of America? *It is the first hospital for women in India* you are asked to build. The sum of \$5,000 only was asked for, lest we might discourage you by asking too largely. We believe we ought to have \$10,000 to do this work properly.

Little Falls, N. Y., July 22.

WHITE ANTS.

BY REV. J. D. BROWN.

RIDING out one morning in India, I observed a large house in ruins. I had passed it a day or two before, and apparently it was all right; but now its strength and beauty were gone, and naught but an unsightly mass of rubbish remained to mark the spot where had stood a stately building. How came it to fall so suddenly? To the casual observer its fall was a mystery; and had any one, unacquainted with the work of white ants, been told the day before that the house would probably soon fall, the informant would have been deemed visionary, and his prediction, perhaps, been laughed at.

Going close to the ruins, the mystery was all removed. An army of white ants, very industrious and persevering workers, had, unobserved, been tunnelling the walls year after year, until the house was a mere shell. Its strength was gone; and a little extra pressure from a passing storm was all that was required to accomplish its total destruction. So the old fortress of Hindooism, cemented together with the blood of lost millions, is being completely tun-
nelled by Christian workers. The casual observer says, "Heathenism is unchanged; missionary work is a failure." But he who can discern the signs of the times knows better. True, the old shell stands, and its votaries try to whitewash it year after year; and Free Religionists and German Rationalists offer to furnish them the lime at reduced rates, for

"A fellow feeling makes us wondrous kind."

But let the church of Christ push on the work, praying her living Head to send the Holy Ghost "like a mighty rushing wind," and Hindooism

will soon fall. The Hindoos themselves *feel* this. Said a learned professor in a Bombay college, — a Hindoo of the Hindoos, — "Hindooism is sick unto death. I am convinced it must fall; but while life remains let us minister to it as best we can."

He has been carefully inspecting the walls, and thus gives utterance to his honest convictions. Come, Christian women of America, help us finish this great work.

"Your prayers and offerings gladly bring,
To help the triumphs of our King."

Demolish these imprisoning walls, and India's sorrowful wives and mothers, learning the wondrous story of Bethlehem's babe, will cherish more tenderly their own offspring, teaching them to sing of Christ and Calvary instead of praising the voluptuous Krishna and bloody Kalee.

THE PAORI ORPHANAGE.

BY MRS. MARY J. WILSON.

OUR little orphanage is a very interesting part of our Gurhwal work. Although Gurhwali maidens are sold by their relatives at an early age, for wives, we have, nevertheless, obtained six for the orphanage during the past seven months, and are thankful to our heavenly Father that He has given them to us, that we may bring them up to love and fear Him who would, in all probability, have been to them an unknown God.

We have also to thank the ladies in America who are so kindly sending us money to support these children. And not only for their money do we thank them, but for their many prayers, and the kindly interest they take in our work. Who can tell what wealth of happiness shall be theirs when they recognize in that countless white-robed company around the throne, these, whom but for *their* support and prayers might never have been there.

Sarah Janes (Annie Judson) is a lovely girl, and we have reason to believe has given her heart to Jesus. She has a pleasant face, is a good scholar, and is the neatest and fastest knitter in the orphanage. Julia Anna Thorn is about the same age, and in the same classes with Sarah Janes. Lucy Mary Willard (Maryam), perhaps eight years old, is a modest little girl. She is already able to read in the Hindoo Bible,

and repeats as many texts of Scripture in her Sunday-school class as do the large girls.

Ellen B. Dunton (Karuna) is another good, quiet child. She has been here about three years.

Nancy White (Phulmani) is a real little hill woman, in figure short and stout. She is a good singer.

Sarah Gage De Conders (Sundari) is rather fair, and the brightest and most active of the girls. She has a retentive memory, and is learning remarkably fast; although her poor little hands are so terribly crippled, she knits tolerably well, and sews a little.

Hattie Cowen is a wee baby about two months old, no larger than a good-sized doll, and so *very* thin that it is painful to look at her. We have hired a nurse for her, and dressed her in warm clothes; and during the month she has been here, she seems to have improved a little. The above seven girls are supported by the Northwest branch of the W. F. M. S.

Minnie Elgin (Rup Watt) was also supported by the same branch; but last Wednesday, God took the little one home. She was not a healthy child, but we had hoped, as she grew older, with care and nourishing food, she would become strong. She was a dear little thing, so innocent and womanly in her ways.

Gertrude Thompson seems an intelligent, well-disposed girl. She has been ill for some time with fever, but we hope will be better soon.

Belle Kier, formerly a pupil in one of our Sreenuggar girls' schools, has been here four months. She could read Hindoo very well when she came; is tall and fair, with large, pretty black eyes. Gertrude and Belle are supported by the Philadelphia branch.

Margretta Lemon, Belle Kier's baby sister, is about seven months old. Her father brought her to us soon after the death of her mother who had been ill a long time. She is a pretty child; and although, at first, was very thin, is now as fat as could be desired.

Isabella Hamlin is Margretta's nurse's baby. The parents are poor, and gave us the child at a time when the father was very ill, and it was feared he was becoming a leper; but he has since recovered. It is a bright, healthy baby, nine months old, but very dark.

Cornella Vernon was brought to us last winter by her mother, who is a widow. She is, perhaps, five years old, a funny little thing, with almost golden hair that has an inclination to stand out in all directions. Margretta, Isabella, and Cornella, are supported, I think, by the St. Louis Branch.

Ruth was married last summer to a young Christian servant. She was very slow at learning to read, and never got far beyond the Hindoo alphabet; but since her marriage, she has been learning ayah's (nurse's) work in the same family where her husband is employed.

Paori, Gurhwal, April 15, 1872.

WOMAN'S WORK IN OUR FOOCHOW MISSION.

BY REV. R. S. MACLAY.

THE basis of every truthful description of social life in the East must always be the enforced inferiority of woman. This is, inevitably, the ominous background in every faithful picture of the subject. Springing from this fundamental error, and shading off into all possible degrees of female degradation, we have all the varied types of oriental barbarism or semi-civilization. Woman, according to the Eastern theory, has no inherent, inalienable rights. She exists only for man's pleasure, convenience, or use. If there are burdens to be borne, woman must bear them; if there are menial offices to be performed, in the family or elsewhere, woman must perform them; if there are tears to be shed, let them blister the cheeks of woman; if there are unknown depths of sorrow, let woman fathom them; if new sensations of vulgar pleasure can be wrung from bleeding hearts, let woman be the victim.

In China, the degradation of woman may not be so utter as it is in some other countries of the East; and yet it is sufficiently terrible to excite our tenderest sympathy. Among the many difficulties which confronted the missionaries of the Methodist Episcopal Church when entering on their evangelistic labors in the city of Foochow, China, few, if any, were more appalling than those growing out of the social condition of Chinese women. Forced into an ignorant and hopeless seclusion, against which all the higher

instincts of her nature revolted, she has abandoned herself to the inevitable degradation of her fate. Consigned by the national verdict, through the long, weary centuries, to a position of abject submission and unrequited toil, she has now apparently ceased to attempt or even to hope for any amelioration of her miserable state. But notwithstanding the disabilities and sufferings to which she is subjected, woman is a recognized power in Chinese society. In matters of religion, her influence, to a large extent, controls the State; she is, in fact, the citadel of heathenism. It was, therefore, evident to us, from the outset, that on this subject one of our first and hardest battles must be fought. We felt that until Christianity had entered the home circles of China, until, by the power of the Gospel, the mothers, wives and daughters of China have been converted to God, our evangelistic efforts among the masses would never be permanently successful.

The difficulties connected with this subject early arrested the attention of our Foochow missionaries, and much earnest thought was to the consideration of plans for overcoming them. The lamented death of Mrs. Jane Isabel White, which occurred a few months after the mission was commenced, prevented the execution of the plans for the benefit of Chinese women, in which she was so thoroughly interested, and for the carrying out of which she was so admirably qualified. In January, 1851, the mission opened a day school for Chinese girls, under the care of Mrs. H. C. Maclay. The school-house was built in a corner of the lot occupied in part by the house in which we then lived. It was a plain frame building, measuring 18 by 22 feet, and one story high. Its entire cost to the mission was \$55. After considerable exertion, Mrs. Maclay succeeded in collecting a school of *twenty-five* pupils, with an average daily attendance of *fifteen*. Nearly all the scholars had small feet; and as many of them lived at considerable distances from the school, it was deemed best to provide a dinner for them, so that all the girls might spend the entire day on our premises. The parents of the girls were poor, and hence it was decided to give about 2½ cents a week to each pupil for books, stationery, etc., etc. A Chinese teacher was employed to

instruct the scholars, Mrs. Maclay assisting to the extent of her ability. The girls were taught in reading, writing, singing, elementary geography, arithmetic, etc., etc. The text-books in reading comprised simple tracts in short sentences, illustrating Christian doctrines, Bible stories, the catechism, hymns, and portions of the Bible. The school was continued, with brief interruptions, for about seven years, and during the latter portion of the time, Mrs. E. C. Gibson was associated with Mrs. Maclay in its joint supervision.

This school was an efficient agency in our mission work, and accomplished much good in the Master's service. It brought the mission into friendly communication with the parents of the children, disarmed prejudice, removed doubts, elicited praise from the intelligent portion of the community, assisted materially in gaining for us the good-will and confidence of the people; and, best of all, it implanted in the minds of scores of dear native girls the essential doctrines of the Bible, and taught them how to live and worship God. I cannot say that any of the pupils were converted while members of the school. Our Foochow mission, indeed, did not baptize its first convert till during 1857, a short time after the school was closed. But I think it highly probable that some of those bright little girls who died while members of the school are now safe in the bosom of the Good Shepherd. Others of the girls are now mothers of families, and have often told us they are ready to become Christians as soon as their husbands will open the way. In my next article I shall give an account of the "Baltimore Female Academy" connected with our Foochow mission.

MRS. LYDIA M. H. WAUGH—IN MEMORIAM.

BY REV. JAMES BAUME.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

It is an inspired apostle who includes *death* in his wonderful inventory of the "Christian's heritage,"—"death is *yours*." Again, the same apostle—St. Paul—tells us: "For whether we live, we live unto the Lord; or whether we die,

we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

There is no mere *chance* incident, or fatality, therefore, in the life or death of one of God's servants. His servants serve Him on earth and in heaven; and He calls His "good and faithful" servants to Himself, or continues their stay here, according as He hath need of them. "Precious," therefore, "in the sight of the Lord, is the *death* of His saints."

"To avail ourselves," says one, "of the virtuous example of the illustrious dead, is the chief advantage which the living enjoy in the midst of sorrow for their departure. And the influence of their virtues is the only legacy they can bequeath to mankind, in the contemplation of which they can find satisfaction in a better state of being. Example, it is often said, is more available than precept."

It is so; but there are many things to weaken the force of an example, while living, which exist no longer when the subject is taken from us; and even the best and brightest example, however influential while living, seems to possess still greater force and authority when the subject is enshrined in heaven.

In the growing record of those who "rest from their labors" on the "mission-field," the subject of this brief tribute will ever fill an honored place.

Mrs. Lydia M. Hayes, wife of Rev. J. Walter Waugh, D. D., the youngest daughter of Rev. Gordon and Mary E. Hayes, was born in Washington, Conn., November 25th, 1839, and departed this life at the residence of her sister, Mrs. Prof. Jones, Ravenswood, near Chicago, June 14th, 1872.

Mrs. Waugh received her academic education at Bennington, Vt., and was the first graduate of the Northwestern Female College at Evanston, in 1858. In March, 1859, Miss Hayes was married to Rev. J. W. Waugh, graduate of the Garrett Biblical Institute, who had heard the Master's call through the church, to go to our then new mission-field, in India. In this decision the young wife cheerfully acquiesced; and they both gave themselves to the great work, in the spirit of holy consecration, and in the month following sailed from New York for Calcutta.

Our sister went to India to do the work of

a missionary; and as a preparation, her first task was to master the Urdu, or Hindostanee language, as also the Hindee language, a task she accomplished with great credit to herself, and profit to her chosen work, carrying her studies into the Persian language also, to enrich her Hindostanee. For her facility in acquiring languages, Mrs. Waugh was much indebted to her early training, under the care of her father, for many years an honored Congregational minister, — still living, — and a graduate of Yale College in the class of 1823.

On the mission-field, Mrs. Waugh was a quiet, steady worker, and made her labors *tell* on whatever she concentrated her admirable working powers.

For some time, Dr. and Mrs. Waugh had charge of our "Boys' Orphanage," numbering from fifty to a hundred boys, a most responsible position, and well did they do their part.

After a time, Mrs. Waugh was associated with the "Girls' Orphanage," under the care of Mrs. Thomas, and here, also, made her influence felt, both in the school and in the domestic department of that important institution. And now, she is found at her congenial work in translating into the vernacular, and assisting her husband in preparing work for the "Mission Press."

The beautiful prayer for little ones, —

"Now I lay me down to sleep,"

was, as far as is known, first rendered into Hindostanee by our lamented sister.

For some time before leaving India, Mrs. Waugh was zealously employed in the zenana work of the mission; visiting the women of well-to-do Mohammedan and Hindoo families; teaching them to read, and telling them about the true "way" and the only Saviour.

In this work, her knowledge of the language, her well-balanced character, her sincere and intelligent piety, her quiet and dignified presence, gave her great influence, and commanded the respect of all she could thus reach. It was her delight to be employed for Jesus. There was nothing spasmodic, demonstrative, or merely impulsive in the religion and life-work of our sister; but a quiet, self-conscious power that asserted its presence in all her work.

There was in Mrs. Waugh a remarkable bal-

ance of mind and heart, judgment and conscience. Her life flowed on with the calmness, and yet with the steady persistence, that was at once evidence, both of the clearness and the depth of the stream.

And thus our sister, amid growing domestic cares, and the baleful influences of an exhausting climate, yet happily preserved beyond many of her sister workers, found time to devote her best powers to the divine work of lifting the mothers, the wives, and the daughters of India into the light and freedom of Christian civilization, and into the purity and dignity of Christian womanhood.

A little more than two years ago, Mrs. Waugh found it needful to return to this country, mainly for the benefit of her children. Coming to Ravenswood, to share the hospitable home of her sister, she came also into the pastoral charge of the writer, whose privilege it had been to know Mrs. W. as a co-worker in India.

About a year ago, Dr. Waugh joined his family, after twelve years' faithful and efficient service on his chosen field. Recently, it had been a question of the heart, hardly breathed in audible accents, — a question that could neither rest nor be answered, — "How shall we leave our five children and return to India?"

The husband would say, "Well, Lillie, some way will open; God will provide a way."

The rest is soon told. While Dr. Waugh was attending General Conference, he received a telegram that his wife was sick. The first train he could take bore him westward, each hour seeming a day, in his journey of nearly a thousand miles.

The Dr. found his wife very sick, though no serious apprehensions were cherished as to the issue. The disease proved to be a fatal case of cerebro-spinal meningitis. Up to the last hour, hopes were entertained of her speedy recovery; but the great Master had otherwise determined, and his faithful servant "early entered into rest."

Was our sister ready for the great change? Let her life answer. What was her life-work but a work of preparation? Ready, or the Master had not called so soon. What! would He surprise his faithful child in a moment of unreadiness? Is the thought worthy our loving Lord?

Our sister is not, for God has taken her; and now she lives unto Him and with Him forevermore.

How deeply we are stricken! Husband and children weep, — friends weep, — the church weeps, — the daughters of India weep, — over the loss of a faithful, loving friend and a revered teacher of the "new religion" and the new life.

Fellow-toilers on the great harvest field, weep over the sudden and untimely fall, as our imperfect vision sees it, of one who rejoiced to do her full share of the Master's work.

"Being dead she yet speaketh."

"A being breathing thoughtful breath,
A traveller between life and death;
The reason firm, the temperate will,
Enduring foresight, strength, and skill;
A perfect woman, nobly planned,
To warm, to comfort and command;
And yet, a spirit, still and bright,
With something of an angel light."

It were easy to write for hours on a subject so full of life interest; but now, a few words of tribute from co-workers on the mission-field may appropriately close this imperfect sketch.

Mrs. Thomas, writing the bereaved husband, says: —

"I feel that I have lost the dearest, sweetest friend I ever had, and her memory is, and ever will be, sacred. I could not write of her as I feel she deserves, for nothing could be too great praise of her as a wife, mother, missionary, and friend.

"She seems to me now, as I think of her, almost faultless and perfect. She was so brave-hearted, so true and noble in all her aims and ambitions; it was inspiring to be associated with her.

"And when I think of her tireless and continued efforts at missionary labors, in spite of her large family of little ones, I feel that she has done more than any others, because she did it under such difficulties.

"I do not remember any time when she had not a school among the children of the servants and native Christians near her. And what an interest she always took in the orphan girls, both while she taught them, and always after she left teaching in the school. She was always busy and interested, heart and soul, in the zenana work," etc., etc.

Mrs. Gracey writes: —

"As I look back upon our India life, I am so impressed with the fact that she and I were associated so constantly.

"The past ten years of our intimacy is now one delightful reminiscence."

Mrs. Hauser writes through the "Christian Statesman": —

"No greater loss could have occurred to the Methodist mission in India, by the death of any one of its members, than has already been sustained in the death of this beloved woman, this earnest and well-qualified missionary."

Speaking of Mrs. Waugh's work, Sister H. says: —

"Her first missionary work in Bareilly was among a class of Coolie women, who were incomprehensibly dull and slow to learn. For nearly two years she worked earnestly for them, never blaming them for their dullness, but only weeping over her own inability to make any greater impression on their minds."

Of her work in Lucknow, Mrs. Hauser says: —

"Upon Dr. Waugh's removal to Lucknow, Mrs. Waugh soon found in the zenana schools a still more congenial field of labor. O, ye careless daughters of Zion, consider this dear sister's self-sacrifice and labor! Through the long hot season, though frequently the sirocco had blown all night, by six o'clock in the morning she would be ready to leave her three or four little children, to leave her cool, comfortable home, and go forth, through heat, dust, blinding glare, and narrow alleys, to the close, dingy women's apartments of some native house, where a little school had been gathered. Until ten o'clock she taught, guided the poor and incompetent teachers, and dispensed carefully the Word of Life, often feeling well repaid, and often discouraged.

"Three afternoons or more in the week, some of the native teachers came to her house for instruction. Besides all this, were prayer and class meetings to be attended; the sick to be visited, and frequently supplied with food from her own table; the poor Christians to be looked after, and, as far as possible, supplied with work; her children requiring unusual care in that hot climate, and often needing to be carefully nursed through tedious illnesses; and not least of all, was she a true helpmeet to her husband."

"Mrs. Waugh," writes Bro. Mansell, "was the pride and the princess of our mission."

The fervid imagery of a brother missionary may be pardoned, — for, indeed, "a king's daughter" our noble and lamented sister was; and now, with her ascended Lord, and in the exalted companionship of other glorified ones from the India mission-field, she serves "the King in his beauty," in the land where "all live unto God."

Evanston, Ill., Aug. 5, 1872.

THE Presbyterian Church has ten thousand Sunday-school children among the heathen.

"MIZPAH."*(To J. C. in India.)*

BY NELLIE M. SOULÉ.

"THE Lord keep watch 'tween me and thee,
While we are separate," quoth he.
And, neath the "watch-tower," stifling old debate,
Laban and Jacob ate.

That town in Gilead's mount, I ween,
Both you and I, dear heart, have seen.
Gladly we speak their word; it speaks our
prayer:

"Mizpah; go, do and dare."

For, as the Lord "kept watch" alway,
For good in ancient Jacob's day,
His eye, all-seeing through the ages, still
Keeps us who do His will.

In heathen dark or home's dear light,
We're working éver in His sight.
The "arms of love" which clasp me in my place
Your distant life embrace.

So fare we on. The "Lord keeps watch,"
My door is ever "on the latch"
For Him and thee. Working, or far or near,
Safe-clasped, what shall we fear?

Sing Sing, July 30.

BIJNOUR.

[The following report of our work in Bijnoun failed to reach us in time for insertion in the July "Friend."]

WE have two girls' schools in Bijnoun and three at Nujeebabad. The attendance is so fluctuating that little has been accomplished. As inefficient teachers have been removed from time to time, they have taken the schools with them, so that new schools have really to be opened in these places. In Chandpore, Mrs. Plummer and her daughter have had frequent opportunities of visiting their neighbors and the families of some of the wealthy residents of the place. Mrs. Plummer's knowledge of ordinary ailments and suitable remedies have won for her the respect of those who have sent for her.

Our female medical work, which has only just commenced in Bijnoun, is growing daily. We have now a good supply of medicines, and trust that by a judicious use of them, together with the blessing of God for whom we labor, much

good may be effected, so that through the body a way may be opened up to the diseased and dying soul within which the Balm of Gilead alone can heal. Our need is more of the Spirit's power and presence.

PERSONAL ORNAMENTS IN ASSAM.

THE style of ornaments worn by the people we met here are different from those we had seen before. A profusion of brass ear-rings, large and heavy, is common. In some cases the women have so many that the ears cannot support their weight, and a string, passing around or over the head, shares the burden. The whole neck and shoulders of some of the women were covered with string after string of a bell-shaped metallic ornament, sometimes interspersed with shells and beads. Of these latter, many are made from a very white brittle stone that takes a high polish, and are very expensive, for it is a very long and tedious process to make them. We judged that some of the women must have had no less than five or six pounds of ornaments on their necks. The love of ornamentation among Christian women at home might be shamed out of existence by the spectacle here presented.

The men have a number of brass ear-rings, generally smaller than those worn by the women. But a large proportion of those we met here had a brass ornament fastened in the top of the ear, from which was suspended a string of jewels or precious stones, about the color of dark cornelian. The string is two or three inches long, and is tipped with glass. We had never observed anything of the kind before, even among the rudest Garos. Another ornament, worn by comparatively few of the men, was a head-band of cloth, covered with figured brass plates about an inch square, and bordered with the white stone beads. These were marks of distinction, and so far as we could learn, were worn by those who themselves or whose ancestors had killed an enemy and taken his skull in some of their tribal or village feuds.

—*Missionary Magazine.*

SIXTEEN religious services (including Sunday schools) are held each week by the Methodist Mission in the station of Cawnpore. They have also three boys' schools and two girls' schools in the native city.

HEATHEN WOMAN'S FRIEND.

BOSTON, SEPTEMBER, 1872.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE names of Mrs. Lewis Flanders, Vice-Pres. of the New England Branch, and Mrs. U. B. Wilson, Rec. Sec. of the St. Louis Branch, were unintentionally omitted in the July No.

LITTLE THINGS.

THEY are the pivots upon which move great things; the hinges upon which turn the golden gates of opportunity and privilege, or the brazen doors which shut out light and hope. We all know their power. We need not "vex" the pages of history for illustrations. We find them on every side.

It is a little thing for a sentry on his post to close his eyes for only a few moments; but that brief sleep may decide the fate of an army.

It was a little thing, that gossamer spider's web spun across the mouth of the cave in which Bruce had taken refuge; but that frail barrier withheld his pursuers from discovering the hunted fugitive.

Most men can look back upon some moment when some little thing alone stood between them and eternity. Professor Tyndall remembers such an one on *Monte Rosa*. He was there alone, his guide having accompanied a party who passed him midway, and the porter whom he had engaged refusing to make the perilous ascent. The path for some distance was on an icy cornice projecting over the brow of the mountain, and so thin that in some places the ice-axe could easily be plunged through it. The summit was reached

in safety, and as the professor was placing his name and the date of his ascension in the bottle where such records are kept, his ice-axe slipped from him. He watched it sliding down the steep declivity, knowing that his life depended upon its recovery. It was a little thing, a walking-stick in slippery places, an axe to cut steps in perpendicular walls of ice. A little thing, but round it was wrapped his future, — his earthly life, with all its glorious possibilities. Without it he could not make the dangerous descent of the mountain. With no blanket or extra clothing, he could not live through the night on that terrible mountain height, where no human help could reach him. He made the venture, perilous as it was, without the tried friend, thirty feet below him on that icy slope; but he succeeded; and as he grasped his ice-axe, he sang a *Te Deum* in his heart.

Life is made up of little things. Character is built of them. This enterprise in which we are engaged depends upon them. Some of you may be despisers of small things. It may seem a little thing to you whether you attend the meeting of your auxiliary society.

There are always good reasons for not going, and the meeting is dull and will not repay one for the effort of attending it. And so you stay away and do your part towards the dullness. It is a little thing to collect for the society. Two cents a week do not matter much, — a few half dollars and dollars are of little account; and so, though you are one of the collectors, you do not find time to call on every one whose name is on your paper, and your subscribers forget to pay, or they move out of the neighborhood, and through your neglect, so much may be lost to the treasury. What if all the collectors throughout the land despised little things as much as you?

The subscription for the "Heathen Woman's Friend" is a little thing. Scarcely worth while to obtain subscribers and to collect their money; but if all thought so, the "Friend" would cease to go to 23,000 homes to tell them about the work that women are doing for the Master in India, and the work the Master is doing for them.

One little thing is linked to another. Stay away from the meetings of the society; do not collect for it; do not give to it, or give to it grudgingly; and you will cease to pray for it.

One prayer for heathen women and their loving teachers is a little thing; but let the prayer be a fervent one, and let twenty-six thousand of them ascend every day, and the mighty voice will be heard in the courts of heaven as the sound of many waters.

Be faithful in little things. The good soldier would no more neglect the little duties of the daily routine, than he would be disobedient to the trumpet-call that summons him to battle. The sailor knows that the safety of the ship, the lives of the crew, depend upon his faithfulness in little things.

A thin spot in the boiler of a steamer is a little thing; but the tremendous force of steam tears its way through, shivering the vessel into fragments, and scattering human lives like withered leaves before the whirlwind.

A piece of defective iron in the tracks of a railway is a little thing; but as the locomotive comes thundering along, the rail yields to the pressure, and the train, freighted with precious human beings, is thrown down the embankment, and life goes out in agony or is prolonged in unspeakable torture.

These were little things; but there ought to be somebody to look after the little things, and this somebody ought to be faithful to his trust.

Look after the little things that every day will bring to you, and in the great day you will not quail before the judge who weighs the idle word, but who does not forget the cup of cold water given in His name.

J. M. O.

HINTS FROM EXPERIENCE.

ADVICE may be good; example is better. Practical minds are asking, day by day, "How shall we increase the interest of our missionary societies?" They give respectful attention to those who tell what may be done, but listen with more intense satisfaction to learn what others have done and are doing.

Will the "Friend" become our home "news-letter"?

At Ionia, Michigan, a very small society, organized under rather unfavorable circumstances, perseveringly continued the monthly prayer-meetings, and by personal solicitation added a few names to the list of membership. Last win-

ter, the pastor, Rev. T. F. Hildreth, preached an appropriate missionary sermon, after which ladies went through the aisles, taking the names of all who wished to become members of the Woman's Foreign Missionary Society, and subscribers to the "Heathen Woman's Friend." A society of eighty members is the result. After reporting this fact, Mrs. Blanchard, the corresponding secretary, gratefully mentioned the outpouring of God's spirit on the church. Missionary zeal and the true revival spirit are essentially one.

At Coldwater, Michigan, the pastor, Rev. W. H. Pierce, also gave a special missionary sermon, and the prosperous society of one hundred members added about one third to their number.

Miss Gorsline, corresponding secretary at Penfield, Mich., writes: "At our annual meeting this spring, most of the members agreed to make a special effort to bring in a new member, and named the individual. They succeeded well."

The pledge thus given was simple, definite, and therefore remembered.

At Wayne, Belleville, Constantine, and Florence, societies have derived great benefit from public quarterly meetings.

At Niles, Greenbush, and other places, a social entertainment accompanies the monthly missionary meeting. At Dowagiac, during the last summer, a committee was appointed at each meeting to look after home missionary interests. Most of our societies rely upon carefully-selected reading to make the meetings interesting. It would occupy too much space to name all the societies where the missionary sewing circle emulates the industry of Puritan or classic matrons, adding thereto the broad intelligence, tender charity, and world-wide sympathy of American Christian women.

The record of each is on high; but we love to ask, and listen for a response to, the old salutation, "How do you do?" which is coming to mean, "How do you work for Jesus?"

S. A. RULISON.

THE GREAT SEPTEMBER FESTIVAL.

THE great September festival is at the door. A few days more and it will be here. How shall we celebrate it?

Do you half squint your eyes recollectively,

and inquire, "What festival is that?" Alas! that any Christian should need to be told.

It is no such trifle as a Fourth of July, that dates back less than a century: this comes down from immemorial ages. That has only historic significance; this signalizes a new fact of the living present. Millions celebrate the July feast; but tens, if not hundreds of millions are preparing for the great event of September. In one portion of the patronizing territory of this paper, it is already the all-absorbing topic of thought and speech. In all other portions it should be.

On the twenty-seventh day of this month, the tenth after full moon, a super-angelic spirit is expected to descend from heaven, to tarry for three days with the children of men. During that period a divine being will reside in visible form upon our earth, will dwell in men's homes, and grant human prayers. What wonder that whole nations pause, intermit their work, and await with suspense the coming of deity!

The name of this divinity is Durga; she is the wife of Siva, the destroyer, and in every respect adapted to her consort. She has ten arms. In her ten hands she holds thunderbolts, clubs, spears, battle-axes, iron maces, etc. A more frightful being could not be imagined. "Horrid Kali" is only another name and form for the same goddess.

For two weeks before her expected advent, all eastern India will be alive with preparations in her honor. Worship will be celebrated daily before her golden and silver and other permanent images in the houses of the rich. Thousands of other images will be made for the poor out of clay, wood, hay, and dirt. They will be of all sizes, from a few inches to twenty feet in height. Every house will be furnished with its image of Durga.

Early on the morning of the twenty-seventh, the priest will come to perform over each image the solemn act which makes it the residence and embodiment, for the time, of Siva's terrific queen. With leaves of a sacred tree, he approaches the lifeless figure. With the two forefingers of the right hand he touches breast, cheeks, eyes, and forehead of the image, saying, at each touch, "Let the spirit of Durga descend and take possession of this image." The ceremony ended, the consecrated thing is thenceforth alive. Its eyes see every act of every worshipper; its ears

can be delighted with music and song; its nostrils regaled with fragrant odors; its palate refreshed with savory dishes. To all intents and purposes the image is Durga; and thus, even the poorest is privileged to entertain the queen of heaven in his own mean hut. Should there not be joy through all the land?

Next comes the worshipper. Half in a wild joy, half in a no less wild terror, he prostrates himself before the goddess. He goes through tedious posturings, twisting himself into all the prescribed shapes, standing, sitting, kneeling, looking in this direction, then in that. Then he sprinkles the idol with holy water, rinses its mouth, washes its feet, wipes them, crowns it with flowers, puts jewelry upon it, offers it gifts and perfumes, and finishes with the shaashtaangkum, or regular oriental prostrations. In connection with this worship, great offerings will be made, according to the ability of the worshipper. Dr. Scudder mentions one, who, upon this single occasion, offered eighty thousand pounds of sweetmeats, eighty thousand pounds of sugar, a thousand suits of cloth garments, a thousand suits of silk, a thousand offerings of rice, plantains, and other fruits. He also states, that one of the native kings, some time ago, offered a large number of sheep, goats, and buffaloes, on the first day of the feast, and vowed to double the offering every day; so that the whole number sacrificed amounted to more than sixty-five thousand.

Now that the goddess has been propitiated, how great the joy! Wildest carousing and festivity fill city and hamlet. Between such worship and such riot of popular rejoicing, the brief three days will pass.

On the morning of the fourth day, the priests will come to undo the work of the first. By various ceremonies they will disengage the goddess from her temporary embodiment, dispatch her to her heavenly home, begging her to accept their well-meant service, and return another year. With tearful eyes the people will look up and cry, "Farewell." Then, later, bearing forth the now useless images upon shouldered platforms, they will fall upon them with violence, knock them in pieces, and cast them into the Ganges.

Now, Christian reader, take down your ecclesiastical calendar for the year of grace 1872,

turn to September, and opposite the three days, 27th, 28th, and 29th, write in never-to-be-obiterated characters, with blackest of India ink:—

27. **The**
 28. **Devil's**
 29. **Pentecost.**

No matter if it covers up a few obscure saint's days. All great movable feasts do the same. Could there be a greater than this? O, that the whole Christian world would thus letter it, and annually commemorate it as the great festival of September!

What a satanic mimicry! Clay dolls to represent the creative handiwork of God! Bloody Durga to represent the pentacostal Spirit. A three days' stay to offset to God's eternal indwelling. Demon worship substituted for the worship of God. How must Satan gloat over the scene!

Yes, let the Christian world commemorate it, annually commemorate it. Not with Hindoo, but with Christian rites. Not to call down Durga, but the Holy Ghost. Would that among us as many millions as in India might make these coming days of festival, days of special prayer! O, that united Christendom, bringing the true leaves of healing, might stretch forth priestly hands over the lifeless form of India, and touching breast and eye and brow, might cry in the words of effectual faith, "Receive the Holy Ghost."

W. F. W.

WOMAN'S WORK FOR JESUS; by Mrs. Annie Wittenmyer. This neat little book has for the text of its title-page, the words of Isaiah, "Rise up, ye women that are at ease; hear my voice, ye careless daughters."

Women are doing so much for the Master in these earnest days, those who are in the midst of the on-moving columns may imagine the whole company in motion. Figures usually make awkward work with Utopian plans and hopes. There is plenty to be done yet, before such exhortations as this book holds can be pronounced *mal apropos*.

The W. F. M. S. raised nearly \$50,000 last year. Marvellous success! Yet, take the figures that represent the other side of the fine pic-

ture; nearly a million of Methodist women in America. Only one in twenty giving her dollar a year for this cause. Well may we echo the call of the prophet. Gladly may we welcome every effort to arouse the careless daughters.

This book gives us a glance at the work to be done in getting the world to Christ.

It describes the home field, the neglected masses of the wretchedly poor and wicked, and the vile literature and amusements that win them. These multitudes are not reached, and cannot be, by the agencies at work. Women can do wonders in this field, with the Lord's grace and help. The world and Satan are not slow to use the energies and talents of women. The Church must be as wise in its generation. Women can do this missionary work, and not neglect that of the home.

The author lets slip a handful of her keenest sarcasms upon the follies of fashion, — quite enough to set the uncircumcised ears tingling. Fifteen thousand stitches on a flounce; baptismal waters upon poor heads loaded down with hair from the tombs. These hits show that women could, by a simpler and truer life, save plenty of time and money for God's work. They could, if they would, garner the grain that is wasting, because the reapers are so few.

Some touching little incidents from Christian commission experiences during the war, a good word for the W. F. M. societies, some startling facts showing the need of temperance work among women, and practical suggestions to Christian workers, complete the book. Altogether, a pleasant, readable, earnest volume; one that every woman ought to read.

J. F. W.

Mosair.

— In the Hindoo universe, the name of our world is *Djam-bhu-dwipa*, that is, "The Island of the Tree of Life." Could there be a more beautiful reminiscence of the story of Eden, or a more felicitous prophecy of the "new earth" of Revelation? *Nomen est omen*. India will yet accept the precious augury. She is accepting it already.

"O, vanished Tree,
 Soon shall we see

Thy leaves the nations healing!"

— IN the immediate future, the work of teaching the young, and the evangelization of the heathen, will be largely committed to women. If we would lead the van in this new movement, it is incumbent upon us that more attention should be given to the thorough training of young women. — *Rev. W. F. Mallalieu, in "Christian Advocate."*

— THE world is to be covered with the good seed, not by our contact with individuals, but by the tendency of missions to multiply missions. The convert becomes a missionary; the community that has received the new life imparts the knowledge of it to others; and this multiplication of spiritual forces inspires hope of the speedy conversion of the whole world to Christ. — *The Macedonian.*

— THE annual report of the Woman's Missionary Society of the Baptist Church gives another proof of the ripeness of the harvest-field. The society is divided, like the Woman's Board of Missions, into an eastern and western organization. The society for the east has, during this first year of work, organized one hundred and seventy auxiliaries, collected \$9,172.63, and supports six missionaries and four Bible women. The western division has formed one hundred and thirty-one auxiliaries, received \$4,244.69, and supports two missionaries and two Bible women.

— "A PRESBYTERIAN lady, whose heart is in the cause, proposes that every female member of the church in the synod shall give money to the amount of what *one pair of gloves costs*, for the purpose of endowing a chair in the new university of Kentucky." Here is a strong temptation to take a text and preach a sermon. We do not, of course, suppose that every female member of our church wears one, two, or six button kids, at from two to four dollars a pair; but if every one who does indulge in these elegancies of dress would forego *one pair a year*, and put the price into the society's treasury, would there not be a very perceptible increase of receipts?

— THE fifty-third annual report of the Missionary Society of the Methodist Episcopal Church has come to hand. The receipts for 1871 compare favorably with those of the preceding year,

amounting to \$629,921.75. Of this sum, \$246,488 were appropriated for foreign missions. In nearly all the fields there has been an encouraging progress. Although the report was made up before the action of the late general conference, we find the co-operation of our woman's society, both in China and India, generously recognized. The chief changes in the general mission work of the church, are the establishment of a new mission in Italy, and the suspension of the one hitherto maintained in Bulgaria.

Could this report of the church's work abroad be read by every church member, interest, desire, and enthusiasm would double the receipts of the society.

— IN a private letter from Sacramento, Cal., comes news from our sisters who are working in the Woman's Missionary Society of the Pacific coast. "Among our Chinese population are many women whom it is exceedingly difficult to reach; but I believe God is opening the way for more successful labor among them. Perhaps you are aware that some months since a Chinese woman in San Francisco threw herself into the bay, preferring death to the wretched life she was compelled to lead; that she was rescued by a policeman and finally taken to our mission. For some time she has been living in a Christian family. A few Sabbaths ago, I saw her at the mission school. Her countenance was beaming with joy, and I thought the work of the Woman's Missionary Society of the Pacific coast was not in vain, if only one had been saved from such a life, and placed where she had an opportunity to learn of Jesus. There is still another woman at the mission, and a few others have been there at different times. The beginning is slow, but we hope, with God's blessing upon the work, it will bring forth precious fruit.

"While we of the Pacific coast feel that our contributions in behalf of heathen women belong mostly to the efforts being made among those in our midst, some of us are observing the Saturday evening half-hour of prayer, and mingling with our requests for our poor degraded sisters in this Christian land, prayers for those in heathen countries, among whom your society is doing such a noble work."

Children's Corner.

MARY FLETCHER.

BY MRS. L. S. PARKER.

I HAVE thought that the children might be interested in hearing of the little orphan girl to whom we have given this name. She was sent to us, a few days since, by the magistrate. I went to the door to speak to her when she came, but she ran away from me and commenced crying, apparently in great fear. I called one of the Christian school-girls, and told her to go and speak to her and try to comfort her. As soon as this girl, who was very neatly dressed, and pleasant in her manner, went near this ragged, filthy girl, she called out to her not to come near, nor touch her, for she was a very high-caste Hindoo; and she called this Christian girl a low-caste girl, altogether unworthy to come near her. She said she would not live here with these low-caste people; she would beg from door to door before she would eat or drink here. We told the policeman who brought her to take her over to the house where she was to live. She sat down outside, but would not go in.

In the evening, she concluded to go inside; and when the other girls came into the chapel for prayers, she concluded to come also. Everything was new and strange to her, but she sat very quietly during the reading, and when the others knelt down for prayers, she did the same. Her determination not to eat or drink here was not of long continuance, and her caste was soon broken by intercourse with these low-caste girls, as she called them.

She says that her parents both died of an epidemic fever; that their home was in a village across the Ganges. After the death of her parents, one of the head men of their village engaged her to assist the women of his family in preparing their food. She had not been very long in the family, when the women had occasion to perform a certain rite at the shrine of an idol, in Amroha, where they made an offering of money, and received a mark on their foreheads from the officiating priest.

This little girl, accompanied the women, but was somehow left behind when they returned. She lost her way in trying to find them, and was

found by some policeman who took charge of her, and took her to the magistrate. Her case was investigated, and she was sent back to her village to the family where she had been living; but they refused to keep her, and she was again taken to the magistrate. She suffered much in walking from her village to Moradabad, a distance of over fifty miles. The policemen who brought her in were relieved every few miles, while she had to walk on, and when they stopped she was shut up that she might not run away. She often begged them to let her go and beg for a living; and when she found she could not get away, she began to wonder what kind of a home she would have, and what sort of people missionaries were, for she had learned that she was to be made over to the missionaries. She was very anxious about her caste, and wondered what she would have to eat and drink.

She was made over to the head man of the police on her arrival in Moradabad, at whose house she remained a few days. She seemed in such distress of mind about losing her caste, that this man promised to keep her if government would allow him, and preserve her caste. She was greatly distressed when the news came that she must come to the missionaries, and she seemed to prefer anything rather than to give up her caste.

A few weeks after she came, another orphan girl was brought in a similar state of mind. She was crying very loudly, and while others were trying to comfort her, this little girl went up to her and said, "You may as well stop crying; all we have to do here is to eat good food, wear nice clothes, learn, and be happy."

This girl is about twelve years of age, very bright, and is learning very well in school, and is as happy as any of the girls now. Thus, in various ways God is giving us these girls that we may teach them how to be happy here and at last find a home in heaven.

FASHION IN INDIA FOR LITTLE GIRLS.

If you should see the little girls here you would think them very odd-looking. The children of rich people are not dressed in silks with ribbon trimmings as you are, but have two or three yards of thin, white muslin, put straight around the waist, so as to hang almost to the feet, and

then one end thrown around the shoulders loosely; they always have to hold it on, for no pins are ever used, and it is generally off of one shoulder. As soon as a little girl is married, the end must be put up over the head. The feet are always bare, and silver rings on the ankles jingle as they walk. You know the Bible speaks of tinkling ornaments. But before the girls are married they wear nothing on their heads, but their hair is left to grow long and is combed straight back, tied and twisted in a little tight knot no larger than a butternut at the back. The ears have holes all around the rim, and gold and silver ornaments hanging from them. The side of the nose is also pierced, and a ring with a jewel of some kind hangs over the mouth. The arms sometimes are quite covered with bracelets of gold, silver, or colored glass, and there is generally a necklace. If the family is very rich, they have on a great number at once, which are often very costly. You can imagine that such a dress on a little girl with a very dark skin must look very strange. At first I felt like laughing every time I looked at them, but now I am so used to it that it seems quite the right sort of thing.

Many of the children are very pretty and very bright, and learn as quickly as the little girls in America. Now, I do not teach in the zenanas, but in our orphanage, where are twenty little girls. These wear skirts and jackets, but no jewelry, and when they go to church they have a thin, white piece of muslin over the head, hanging all around them, which they hold in their hands. This is called a chudda; under this they wear in the cold weather a blue flannel dress, and in warm weather a white muslin one. The usual way for the natives to sleep is to roll up in the same clothes that they wear in the day and lie down on the ground; but that is such an untidy fashion, that we have iron bedsteads with a piece of matting on them, and on that sheets. It is most amusing on cold nights to see the way in which they take the blanket and roll themselves in it, head and all, and lie down looking like bundles. Two of the large girls take each a little one and roll up themselves so as to make one bundle. If I want to find the children it is impossible to tell by the look of the bundle where they are.

— *Missionary Link.*

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.) I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
New Bedford, Mass.	Miss Mary R. Hinckley,	25	
Newbury, Vt.	Mrs. D. T. Ford,	15	22
Lynn, Common Street,	Mrs. T. H. Breed,	80	60
	Mrs. W. F. WARREN, Cor. Sec.		

CINCINNATI BRANCH.

Stratford, Delaware Co., O.	Miss Florence Perry,	24	10
Berkshire, Delaware Co., O.	Mrs. Delia M. Frost,	81	18
Lewis Centre, Del. Co., O.	Mrs. Jannett Broughton,	22	5
Newport, Wash'n Co., O.	Miss Ella Hayes,	17	7
McConnellsville, O.	Miss Maria Pinkerton,	36	7
Malta, Morgan Co., O.	Miss Sarah Clark,	34	8
Mt. Pleasant, Jeff'n Co., O.	Missouri P. W. Bicks,	26	34
Coles Chapel, Shelby Co., O.	Mrs. T. Bell,	11	2
De Graff, Logan Co.	Mrs. J. W. Miller,	31	1
Olive Chapel, Logan Co., O.	Mrs. Lucy Pool,	11	1
Trinity, Xenia, Greene Co., O.	Miss Annie H. Sigler,	15	7
Wilmington, Clinton Co., O.	Mrs. S. A. White,	32	24
N. Louisburg, Cham'n Co., O.	Miss Annie Baldwin,	60	25
Darby Chapel, Union Co., O.	Mrs. Wm. Crary,	30	20
Green st. Piqua, Miami Co., O.	Miss Belle Worley,	50	10
Kingston, Champaign Co.	Miss R. More,	36	6
Catawba, Clarke Co., O.	Mrs. Eliza'h Keysecker,	36	12
Texas, Champaign Co., O.	Mrs. Fanny Wadden,	29	5

Honorary Managers.—Mrs. Minerva Evans, Emmett Chapel, Ross Co., Chillicothe Dis.

Life Members.—Grace Church, Dayton, O., Mrs. M. Dustin, Mrs. J. W. Weakly, Sidney, Shelby Co., O., Mrs. T. Stevenson, Walnut St. Church, Chillicothe, Mrs. Pamela Hough; Miss Laura Doty made Life Member by Mrs. H. W. Reed. M. G. George Wright, Cleveland, O.; Miss Hannah Husley, Richmond, Ind.

\$30.00 a year pledged by the "Friends of Missions" in Bucyrus, Ohio, for support of orphan to be called "Lydia O'Flyng."
 MRS. R. R. MEREDITH, Cor. Sec.

CENTRAL BRANCH.

Muncy, Pa.	Miss Celicia Paul,	11	13
Reno, Pa.	Mrs. J. S. Austin,	33	32
Westchester, Pa.	Miss Willie Lewis,	41	8

Life Member. — Mrs. Rev. J. Pearce, Pittsburgh.
 MRS. JAMES M. LONGACRE, Cor. Sec.

BALTIMORE BRANCH.

Frederick, Md.	Mrs. Morey,	37
Francis Asbury (colored),	Delia Davage,	39
Jefferson, Md.	Mrs. M. E. Deerbowen,	10
Middletown,	Miss M. E. Beckwith,	15
Westminster,	Miss M. Manning,	42

Life Members. — Miss Pamela A. Hartman, Columbia Street;
 Mrs. William Carmichael, Whatcoat; Mr. Jas. A. Richardson,
 Lutherville.

MISS ISABEL HART, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

JULY 1ST TO AUG. 1ST.

NOTE. — If ladies writing to the Treasurers or Secretaries would add the *Mrs.* or *Miss*, as the case may be, it would save a little embarrassment to those who have to forward receipts, and direct letters of reply.

NEW ENGLAND BRANCH.

Maine. — Bangor, Brick Chapel Aux'y, through Mrs. Rev. E. F. Allen, \$2.00; Mrs. Scott Dunbar, \$1.00; West Appleton, Miss L. J. Fuller, \$1.00; Cherryfield, Miss C. C. Meader, \$1.00. Total, \$5.00

New Hampshire. — Rochester Aux'y, thro' Mrs. D. J. Smith, \$10.00. Total, 10.00

Vermont. — Ascutneyville Aux'y, through Mrs. C. J. Haskell, \$5.00; Chelsea, Mrs. Merrill's Mite Box, \$1.00; Holland, Miss S. L. Piper, \$1.00. Total, 7.00

Massachusetts. — Boston, Tremont Street Church, Mrs. Rev. George S. Harris' Mite Box, \$1.00; Mrs. Thomas A. Rich's Mite Box, \$1.77; Bromfield St. Church, Mrs. A. F. Norris, \$1.00; Mrs. B. B. Russell, to support a Bible Reader in India one week, \$1.00; Hanover St. Church, from Mrs. William Atkinson, for Miss Swain's Hospital, \$5.00; East Boston Aux'y, through Miss Cushing, \$30.00; through Mrs. A. S. Phinney, \$30.00; Boston Highland Ch., Mrs. Mack's Mite Box, \$1.99; Mrs. Rowe's Mite Box, \$2.70; Boston Theological Seminary, Miss Blye's Mite Box, \$4.44; Cambridgeport, Miss M. A. Young, \$1.00; Cambridge, Mrs. Samuel Tufts' Mite Box, \$11.50; Lynn Common Church Aux'y, thro' Mrs. E. M. Richardson, \$25.00; from Mrs. T. P. Richardson, Lynn Common Ch., to provide a medical outfit for Harriet Richardson, in India, \$50.00; New Bedford Pleasant St. Church Aux'y, thro' Miss M. R. Hinkley, \$25.00; Orange, Miss M. H. Mitchell, \$1.00; Springfield Union St. Church, through Mrs. C. L. Haugh, \$6.00; Lexington, Miss Winship, \$1.00; Mrs. Lydia Arey, \$1.00. Total, 200.40

Rhode Island. — Anthony, Miss I. P. Lewis, \$1.00. Total, 1.00

Connecticut. — Norwich Aux'y, thro' Mrs. J. W. Lewis, \$33.00; Norwalk Aux'y, through Mrs. E. A. Westerfield, \$12.50; So. Manchester, Mrs. O. P. Wilkes, \$1.00. Total, 46.50

London, England. — Mrs. Ripley, to support a Bible Reader in India a week, \$1.00. Total, 1.00

Total, \$270.90
 706 Tremont Street. MRS. THOMAS A. RICH, Treas.

NEW YORK BRANCH.

New York. — Moira, from a friend, thro' Rev. Ward W. Hunt, \$50.00; Brooklyn Aux'y, through Mrs. M. A. Tremaine, \$159.00; Owego Aux'y, thro' Mrs. E. L. Thornton, \$18.00; Fishkill Landing, through Mrs. J. M. Cook, \$6.37; Mt. Carmel, from Young Ladies of Drew Female Seminary, "Self-denial Money," thro' Miss Lathbury, for Girls in Miss Thoburn's School, Lucknow, \$104.87; Auburn Aux'y, from Mrs. Mary A. Thomas, for support of Bible Reader, named Cornelia Jordan, \$60.00; Candor Aux'y, thro' Mrs. J. L. Bush, \$11.00; Cazenovia Aux'y, through Mrs. C. Brightman, Mite Boxes, \$2.00; Garrattsville, from Miss Ruth Herrington, to constitute herself a Life Member, \$30.00; Clyde, from Mrs. T. Robinson, through Mrs. Dr. Lore, for Orphanage in Bareilly, \$20.00; Troy, thro' Mrs. O. M. Hillman, from ladies at Round Lake Camp Meeting, \$125.36; Westchester, Mrs. Rev. C. Platts, per Mrs. Dr. Butler, \$1.00; Monticello, thro' Mrs. Rev. Dr. Butler, \$100.00 from Mrs. Hannah Hammond (Honorary Life-Managership). Total, \$687.00

New Jersey. — Trenton Aux'y, thro' Mrs. E. A. Dickson, \$50.00; Passaic, Mrs. Rogers, through Mrs. Doolittle, \$10.00; Newark Aux'y, thro' Mrs. W. G. Lord, \$50.00, of which \$20.00 each to constitute Mrs. Bartholomew Weed and Rev. Mrs. Van Horn Life Members; Rockaway, from Mrs. Mary S. Kitchell, \$20.00. Total, \$130.00

From interest on daily balances in treasury to July 31, 70.02

Total, \$887.62
 245 Broadway, New York. MRS. ORANGE JUDD, Treas.

ST. LOUIS BRANCH.

Missouri. — Central Church, \$12.00; Springfield, \$15.00; Sedalia, from Mrs. J. N. Pierce, for Membership, \$1.00. Total, \$28.00

Iowa. — Mount Pleasant, Asbury Chapel, \$62.00; Mt. Pleasant, Asbury Chapel, support of Bible Reader, \$12.50; Wilton, from Rev. — Wright, \$2.00; from Miss Leonard, on sale of Miss Porter's photographs, \$25.35. Total, 101.85

Minnesota. — Winona, \$35.00; Winona, Berean Bible Class, \$15.00. Total, 50.00

Nebraska. — Nebraska City, \$15.00; from Mrs. Angie F. Newman Lincoln, on sale of Miss Porter's photographs, 90c.; to make Mrs. S. D. Paddock, of Seward, member, \$1.00. Total, \$16.90

17 South 15th Street, St. Louis. MRS. W. A. JONES, Treas. \$136.75

CINCINNATI BRANCH.

Ohio. — Emmitt's Church (Miss Evans), \$25.00; Arcanum, \$3.90; Mrs. Elizabeth Halderman, Hill Grove, for support of Bible Reader, \$5.00; Mansfield, \$15.76; West Bedford, \$6.70; Sidney, \$25.00; Sidney (German), \$3.10; Circleville, \$38.00; Versailles, \$14.50; Second St., West Zanesville, \$50.00; Asbury, Cincinnati (Miss Julia Clarke), \$30.00; \$37.00; Belleaire, \$17.25; Berea, \$35.00; St. Johns, Cincinnati, \$29.30; Warren, \$13.50; North Dover, \$12.00; Centerville, \$9.35; Ashland, \$10.00; Lardon, \$22.00; Gettysburg, \$6.60; Wesley, Columbus, \$10.20; St. Paul, Delaware, \$25.00; Cardington, \$13.65; Bedford, \$10.00; East Delaware, \$8.00; Berkshire, \$25.23; Youngstown, \$16.10; Stratford, \$4.00; William Street, Delaware, \$35.00; Winton Place, Cincinnati, \$21.00; Wesley, Cincinnati, \$62.25; Penfield, \$26.00; Quincy, \$4.25; Port Jefferson, \$5.00. Total, \$655.64

Kentucky. — Lexington, \$65.30; Catlettsburg, \$13.50. Total, 78.80

Total, \$734.44
 68 West 7th Street, Cincinnati. MISS H. A. SMITH, Treas.

BALTIMORE BRANCH.

Pikesville, Baltimore C't, \$75.00; Exeter St. Church, \$21.35; Grace Church, \$17.75; Whatcoat, \$51.00; Balt. City Station, \$40.00; Eutaw St., \$43.00; N. Baltimore, \$68.25; Union Sq., \$100.00; Caroline St., \$16.50; E. Balt., \$7.00; Broadway, \$26.00; Columbia St., \$110.05; Franklin St., \$25.30; Madison Avenue, \$124.60; High St., \$13.00; Fayette St., \$12.00; Lutherville, \$22.16; Sharp St., African M. E. Ch., \$40.00; Bethel, Carroll Co., \$5.20. Total, \$818.16

CORRECTION. — Baltimore Circuit Auxiliary for 1871-2, \$400.00
 40 Pleasant Street, Baltimore. MISS M. SMITH, Treas.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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This paper is published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. All communications designed for publication in the "Friend" should be addressed to Mrs. Wm. F. Warren, 117 Prospect Street, Cambridgeport, Mass.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, OCTOBER, 1872.

No. 4.

ON THE DEATH OF MRS. WAUGH.

BY MRS. BISHOP THOMSON.

THE Master's called her home,
Celestial joys to greet;
There, evermore to roam
On tireless, joyful feet,
O'er pastures green and sweet,
Where crystal waters meet,
Where summer's fervid heat,
Nor win'try storms may come;
The Master's called her home.
Alas! for him who sheds,
The tear of loneliness;
For those whose bright young heads
Were pillowed on her breast,
In infancy's soft rest,
By mother-love caressed;
For each whose life she blest,
Who now in sorrow treads
The path by grass-grown beds.

O, friends, so sore bereft!
O, mourners, o'er the seas!
The fragrance she has left,
Like heaven's ambrosial trees,
Shall linger on each breeze,
Here, and beyond the seas,
Till heaven's full mysteries
Your longing souls have cleft,
No more by death bereft.

And ye, yet in the field
Where she had toiled so long,
New power for Jesus wield,
The whitening grain among:
O, may your souls grow strong
With thinking of the song
That thrills her rapturous tongue,
'Mid yon immortal throng
Where all her wounds are healed, —
Brave toilers in Christ's field.

Alas! for those who'll weep,
And watch for her in vain,
In homes far o'er the deep,
Whose path she first made plain,
To Him who once was slain,
Eternal life to gain,
Her voice will ne'er again,
Like music o'er them sweep, —
Alas! for those who'll weep.

No dread of parting now,
From those she held most dear;
No weary, aching brow,
No sad and bitter tears;
No chilling doubt, or fear,
No wail above the bier,
Can reach that radiant sphere;
No heads 'neath sorrows bow,
Where she rejoiceth now.

Delaware, Ohio, Aug. 1872.

THE LUCKNOW GIRLS' BOARDING-SCHOOL.

BY MISS JENNIE M. TINSLEY.

JUST now we are enjoying a four-weeks' summer vacation, which, on account of the extreme heat and prevalence of small-pox, is desirable both by teachers and pupils. We are occupying three rooms in our home as school-rooms, but at the present rate of increase will soon be obliged to build a large school-house. One wing of the girls' boarding-hall is so nearly finished that we hope they will be able to occupy it in two or three weeks. It is a substantial brick building, containing nine bedrooms, each large enough for four girls, and one large sitting or dining room. Wide verandas run the whole length of the house, both front and back, and every room opens on both, so that they are well ventilated, cool, and comfortable, — a decided improvement on the old place. It stands in the middle

of an enclosure of about one acre, containing several beautiful shade-trees and a good well. There are cook-rooms and store-rooms in the rear, and all inside our own compound, as is also the site for the new school-house.

We have at present twenty boarders and fifty day scholars, making eight classes. The first four are in my room, the remainder in Miss Rowe's charge. Miss Harriette Leigh has the recitation-room, and teaches Urdu and Hindee. Our first class is studying arithmetic, grammar, geography, and general history; the second, arithmetic, grammar, and geography; the third, arithmetic and geography; the fourth, arithmetic and map exercises, and all in addition have reading, spelling, and writing. Once a week, singing by note, map drawing, and sewing; and from Miss Thoburn, an interesting object and conversation lesson. Our little folks, in Miss Rowe's room, are working all the way up from their a, b, c's to the third book in both English and Urdu, laboring through the multiplication table, and learning to sew and to sing, and to talk English.

In Urdu, the first class has reading, writing, spelling, and grammar; the second, third, and fourth, reading, writing, and spelling.

School-girls are the same all the world over. I suppose, at least, they have the same "ways and tricks" here as our girls at home.

There is one thing, however, that must be said in their favor. They are so anxious to learn and to please that punishment is unnecessary, and we have no roll-call for deportment in the evening. We, as in other schools, have some special characters. One Grace, a romping, rollicking, awkward girl, always making mistakes, and always feeling "so ashamed" over it. Her face is constantly in a broad grin, that is quite contagious; she never walks to any place if she can run or jump thither. In going to the recitation-room, she walks very demurely from her seat to within a step or two of the door, then never can resist the temptation to perform some antics in the hall. If she finds herself discovered, her chudder comes over her face with a jerk, and she looks as solemn as if something dreadful had happened to her. She is a bright, intelligent girl, learns well, and promises to make a useful woman. Some of our girls are anxious to speak

and write English, and plunge in regardless of consequences. In correcting some letters the other day, I found one from a niece to an uncle, beginning "My dear ankle," and signed "Your affectionate knees." We had had an object lesson about the body the day previous. We have an irrepressible Emma, a dark girl, with light eyes, who is always on hand with a question. Almost any time of day, in school or out of school, one has but to turn round to find her looking as happy and pert as a sparrow, with the usual request for something or some one. The girls seem to enjoy her peculiarity fully as much and I think more than we do, and keep her supplied. A pretty, but rather pugnacious Lizzy, who is as jealous of her rights as any Yankee girl, and a sly Miss Monie, who is constantly making her believe she is imposed on, to the amusement of the others. Quite a different girl is Little Binta, who has had to bear some of life's heaviest burdens very early. Her father is not living; and her mother, in spite of every effort to save her, has deliberately chosen to lead a very bad life, and tried to get Binta away from school to marry her to a worthless scamp. The child, though only eight years old, carried her griefs to Jesus, praying so earnestly every day for the salvation of her mother and little sister Parsa. Could such a prayer be offered in vain by one of God's little ones? A few weeks after, her grandmother, her father's mother, came to us, bringing little Parsa, about six years old, and Isaac, about four. They were dirty, hungry, and ragged. The poor old woman was in the greatest distress; said their mother had turned them out into the street, where she had found them crying, and in their present miserable condition; and that if we would take them, she would get their mother to make them over to us. Accordingly, she was brought to the Court-house and very cheerfully signed away her right to her children. We have the girls. Little Isaac we sent to the Boys' Orphanage at Shahjehanpore, where he has an older brother. Our little Binta is so happy that her brothers and sister are cared for, and now she prays for her poor mother. May the Good Father hear and answer the dear child, as I cannot but believe He will. I wish you could have seen the picture when the grandmother brought back the children with their

mother, that an effort might again be made to save her.

A lock or two of silvery hair strayed from under her chudder, and her fine old face was wet with tears, and full of sadness and indignation, as she talked of *her* dead boy's children coming to such disgrace. The mother sat on the floor as stolid and indifferent as a stone, the children clinging to the grandmother, and Binta between them and her mother, her face a perfect study, sometimes looking so perplexed, then so full of thankfulness, when little Parsa would nestle up to her, and such an unutterable expression of sadness when she saw her mother so unmoved by the appeals made to her. When the arrangements were all made for the children, and her mother and grandmother had gone, she at once assumed the mother's place. All the girls helped make up clothes for the little ones, sewing two or three hours a day; but she would sew till quite late, and when the girls were gone would look over their work, adding a stitch here and there, and finishing up each article in such a motherly way. She is such a little thing. When she had washed and dressed them, and they began to lose the hungry look, it was too much for our "little mother"; she had to have a "good cry."

I am afraid we can never hope to have a very large class brought to the standard of education we would like to establish, on account of the custom of such early marriages. We will soon lose one of our brightest first-class girls, and are kept in constant fear for the others, for either their parents or friends are making arrangements for them, or some young man comes to ask permission to declare his intentions. We have no objection to their marrying, as they have more liberty and can do better work than when single. In fact, a single girl can do nothing; but we *would* like to have them stay till they go through a moderate course. I might say here that we do not hold ourselves responsible for the girls' marriages and settlement in life as in the Orphanage. Ours is simply a boarding-school; we are especially anxious to have such a place that high-caste girls from all parts of the country can come, and, being as secluded as their parents could wish, have the advantages of a good education. This is not only for the children of Christian parents, but of Hindoos, Mohammed-

ans, and Brahmos. We have four scholarships at present, two from Drew Seminary, one from Rev. Mr. Wetherby, of Gondah, and one from Mr. Sacha, of Lucknow. Thirty-four dollars a year pays all expenses. We would be glad of two or three more just now.

Our need of text-books is a decided disadvantage, but we are hoping for better things another year. We are indebted to the Cincinnati Branch for a box containing some books from the Western Female College; the geographies were an especially acceptable gift. Our first class are looking forward to the study of physiology with the greatest reverence; the other books form the nucleus for a nice library for our girls' reading-hall. For the silver spoons and table napkins from other good friends for "Our Home," we wish to give thanks. Last week's mail brought news of a box of school-books from Meridian Street Church, Indianapolis, that is now on the way here. We don't know yet all the good things we will find there, but wish to thank both the Good Father above, and our good friends at home who so kindly remember us. Pray for us, and for our girls, that they may all find Jesus, and go out from our school earnest workers in this great harvest field.

Lucknow, June 18, 1872.

THE WOMEN OF CHINA.

BY REV. L. N. WHEELER.

Few thoughtful and intelligent observers of the social life of the Chinese would deny that the degradation of women is one of the greatest obstacles to improvement in this land. It has been rightly affirmed that, on the whole, the weaker sex are rather kindly treated; but this is by no means a full statement of the case. Woman's condition is but slightly removed from that of a slave. She is regarded as a tool for man's pleasure or convenience, and as greatly inferior to him in all respects. To fully prove this, I need mention only a few facts:—

1. *Female education is neglected.* Girls are seldom, or never, sent to school. Very few ladies, even in fashionable and genteel society, possess any knowledge of letters. With all the long line of illustrious authors, and a literature of such vast extent and antiquity, it is said that

China can boast of but one female writer, and she produced but a single book.

2. *There is no true social life among the Chinese.* Women of the better classes rarely appear in public; and nothing is known of that freedom and equality among the sexes which contributes so much to refine and elevate European society. It would be considered a gross violation of propriety for man and wife to walk together side by side on a public street, and they may not sit together at table in the presence of guests. There is no proper equivalent for our word "home"; and their social and domestic theories and practice are based on the idea of woman's inferiority, and her natural duty to serve the lords of creation.

3. *Polygamy and female slavery are practised.* Hundreds of girls were recently gathered in Peking, from all parts of the empire, for inspection, the chosen ones to become part of the young emperor's zenana. The imperial example is not without effect, and polygamy is almost universally practised by aristocrats and the wealthy. Among the poor classes, husbands not unfrequently sell their wives, — although, perhaps, usually with their consent, — and money thus gained is used in making new purchases. Girls are freely bought and held as slaves, or for the most infamous purposes. Parents frequently offer their own children for sale.

Much more might be said, but nothing more is needed, to show that the condition of women in China cannot compare with their condition in Christian countries. Yet here, as elsewhere, they are more religious in their character and habits than the men. They are the strongest supporters of Buddhism, and almost every other form of idolatry and superstition. China cannot be fairly started on the path of progress until the daughters of the land are enlightened and elevated. Nay, more than this, — there can be little hope for the rapid and permanent spread of Christianity until they are reached and powerfully influenced by the gospel. But they do not ordinarily come to our chapels to hear the gospel, unless a foreign lady is present; and we are not allowed to see them at their homes. The female missionaries, however, find comparatively ready access to this class of the population. And let it not be forgotten, that in point of cul-

ture and intelligence they have a much greater advantage with reference to native women, than we can have over the men.

Doubtless, much that is here said applies to all heathen countries. Shall we not, then, hail the great missionary movement among Christian women of the western world as a most significant and joyful sign of the time?

"Watchman, what of the night? Watchman, what of the night? The watchman said, 'The morning cometh.'"

Peking, China, May 27, 1872.

NOTES OF A CIRCUIT TRIP IN THE MORADABAD DISTRICT.

BY REV. JOS. H. GILL.

I WILL write a few lines on a trip to Amroha, one of the out-stations of our circuit. Our party consists of a cook, a groom, called here a *sais*, Brother Parker, my presiding elder, and myself. Leaving home after an early breakfast, we soon passed the government camping-ground. The white tents of 900 British soldiers looked quite imposing, besides being a guarantee of our safety. Passing on, we turned into the Meerut road, which, by the way, is a splendid road, lined on each side for miles together with good shade-trees, which in places meet overhead and make travelling, otherwise so uncomfortable, quite tolerable. This is the work of government. I shall not soon forget the first impressions this road left on me the night I arrived in Moradabad.

I was on the top of a *gari* (a conveyance with four wheels, not unlike a home bread-cart). It may have had springs, but I didn't know it. With some railway rugs and shawls, I made myself as comfortable as possible, while my wife and Miss McMillan were shut up inside, with the privilege of taking all the sleep they could get. That I have lived to write this letter is proof that I did n't fall from the top of that vehicle. Indeed, to prevent such an accident, I frequently had to lay hold of the iron railing. But that night I wanted to speak of, — it was beautiful. The moon and stars were shining grandly, and their light came streaming through the branches, reminding me so much of the scenes of my school-days, in our lovely grove in Evanston.

So this is the road we take to Amroha, for seventeen miles of the way, at least. Our little ponies trotted out finely, and we soon met the advanced guard of a native regiment. They were men from the hills, and are noted on account of being both courageous and loyal. Their features, especially the shape of their eyes and cheeks, remind you of Chinese. I am sure these men are of mixed blood. They were not dressed in red, the color which most English soldiers wear, but in very dark green. Their officers were Englishmen, and followed them on horseback. Then came numbers of camels with baggage, all they could carry strapped on their backs; trunks, boxes, small bedsteads (called here charpoys). Then came bullock wagons, a great many, with from two to seven bullocks yoked to each or the clumsy big carts, which were loaded down with all kinds of goods. When we passed the rear guard it was fully two miles behind the body of the regiment. When we reached the twelfth mile-stone (for we have good mile-stones here, and on each one is written the distance between two towns, in two languages, English and Hindee), we found a change of horses.

There is a camping-ground here also, and I am told the English government have similar grounds staked off every twelve miles all over India, on the principal highways. There were hawks and crows and small birds all over the ground, picking up what the soldiers had left. These birds are very bold,—accounted for, I suppose, by the reverence which the natives show them. A short time ago, a kite flew at a little boy, and snatched a piece of bread and butter out of his hand. While I write, the swallows are making quite a noise in my room. They come in to look for the white ants which infest our houses. The ants have gotten into the beams which hold up our roof, and the swallows seek them out every day, and in doing so they throw down many a piece of mud or lime on my table.

After going five miles farther, we left this good road and turned towards Amroha. Just here we stopped at a village called Joa, which has some thousand inhabitants. Entering a house near by, there, to my surprise and pleasure, were a company of boys reading the Scriptures. They were sitting on a long mat spread out in the sun, and around them were several copies of the Bible in

Hindee. "Here," said Brother Parker, "we have a class. This man who teaches is an exhorter, and keeps alive the spirit of Christianity among a few Christians who live in this village." Not far from this we went into a sugar-mill which was on the road-side. The whole apparatus for making sugar was very simple.

A hollow stump, or a part of a tree which looked like a stump with a hole bored in it, was fastened firmly in the ground. Into the hole a pole some ten feet high is put, and around the pole the green sugar-cane, cut into short pieces, is thrust and packed. Then from this upright pole a shaft runs out, to the end of which is attached an ox team. As the team goes round, the pole, which is kept in its place by its own weight, presses the juice out of the sugar-cane. The sap is then taken up and put into boilers, through which it passes, and is then poured into rude red jars, and becomes hard. There were several teams at work. As we left the men presented us each with a stick of the sugar-cane. It was the first I had tasted in India and was quite good. I believe it is much used for food in this country. I often meet men and women selling it in the streets.

Soon we met a company of pilgrims on their way to Hurdwar, a place at the head of the Ganges where it leaves the mountains. In reply to the question "Why are you going to Hurdwar?" they replied, "We are going for water." This water they carry home, and I am told they often sell it to those who are unable to go. The farther the distance which the water has to be carried, the greater its value. Would that these poor pilgrims, multitudes of whom pass our door every day, only knew of another fountain, and of a better water, "of which if a man drink he shall never thirst." Many of these men are strong, but I often meet the sick and the aged. The other day I passed a gray-haired old man, who was plodding along feebly and alone. He looked so aged and worn out that I hardly expect him to return; indeed, many do die there and along the way. One year when there was a special festival to be held, there were some seven millions of people there. Their number was ascertained by government.

Soon we reached the suburbs of Amroha, and here were many washer-men busily beating their

clothes on boards or stones. Of course, most know this is the way they wash here. Taking a garment in their hands they wet it and then make such a roll of it as enables them to swing it around their heads, and then bring it down with one stroke on the stone or board, as if they were laboring to beat the stone rather than to wash the clothes. Although this process wears the clothes, it washes them very clean.

As we passed through the beautiful mango grove which leads to the town, a little flock, or herd, of monkeys crossed the road just in front of us. They were chased by a gardener who did not seem inclined to really hurt them, though they had no doubt injured his garden, for the natives hold monkeys in great esteem. I was about to say the monkeys crossed the fence, but I am reminded that there are no fences here, except, indeed, it be occasionally along the railway route; and there I have seen miles of fence made of cactus, similar to what I have seen in pots and gardens at home. Amroha is a town of about 45,000 inhabitants, *all* natives. Brother Zahur-al-Haqq is our preacher there. As we entered, there sat a number of girls on a long mat in the sun reading the Bible and other Christian books. While Brother Parker spent the afternoon arranging and settling up his business with Brother Haqq, I tried to learn some Hindustanee by talking with our groom. Towards evening we went out to the bazar. Taking our position in a square on a spot where we could be seen by a crowd, our exhorter commenced reading aloud. His shrill voice attracted the people, and we soon had a good many present. He then stopped reading, and exhorted. When he had talked about long enough, Brother Zahur-al-Haqq stepped up behind him, and I suppose he told him to stop and step aside, for he soon did both.

Then Brother H., who is a man of fine appearance, began and preached as coolly, and yet as forcibly, as any preacher in America (I speak of my impressions as a listener, though of course I could not understand him). Then I had an invitation to follow him; of course I could not speak to the crowd, so I sang a song in English, "The Home of the Soul." The crowd closed in towards us, listening very attentively, and Brother P. took the subject of the song for his address. As he got through, an old man came up and

spoke to him, and then question and answer followed. The old man said *Mohammed* was his Saviour. But "Has he saved you?" was asked him. "No," he replied, "but he *will* save me." There must have been two or three hundred people present. We soon left, followed by many boys, just as I have seen boys following foreigners in our own country. We reached home, had supper, and after supper prayers, for which some twenty assembled. In true eastern style, they all sat on a mat on the floor, making a circle around the room. One of the girls started a native hymn and we had good singing.

After prayers, I was reminded of the variety of a missionary presiding elder's duties by what followed. Brother P. opened his travelling-bag, in which were books and papers, and money for the preacher, and also, what seemed strange but appropriate, medicines for the flock at Amroha. These he gave one by one to our native preacher's wife, accompanying each with its name, and directions how to use it.

Next morning we were up about three o'clock, and were soon on our way home. As we passed through the streets all was quiet. A policeman challenged us, but finding us quiet folks, let us pass on. The feeble light of the street lamps made a strong contrast to the beautiful stars overhead. The great dipper looked quite familiar, and was almost in the zenith. You know Moradabad is in the twenty-ninth degree of north latitude, or one degree south of New Orleans. Daylight broke upon us while on our road home. We passed several little houses which hitherto I had taken to be temples; but now for the first time I learned that they were relics of the suttee, — monuments raised on the places where widows were burned with the bodies of their deceased husbands.

We reached home at breakfast-time, having made a journey of twenty-four miles in four and a half hours, with but one change of horses. Thus ended my first trip on a circuit in India.

In the Ninth Book of the Laws of Manu, it is declared: "Women have no business with the text of the Veda: this is fully settled; therefore, having no knowledge of the expiatory texts, sinful women must be as foul as falsehood itself. This a fixed law."

FACTS AND INCIDENTS OF MISSIONARY WORK.

BY REV. E. W. PARKER.

THIS morning we rode twenty-nine miles to Kāshipur to visit our mission. The church in this district, beside its other charities, has a mission where a native missionary with one assistant is supported by our district missionary society. Thus our converts early learn to do something for those beyond. We found our missionary very comfortably situated in his hired house, and learned that he was doing much preaching in the bazars and streets and houses of the city. The day we arrived there was a very large religious fair held on a plain near the city where very many thousands of people were collected. Kāshipur is at the foot of the Himalaya mountains, and this festival was held for the worship of the goddess most esteemed among the mountains. A great many goats and buffaloes are annually sacrificed to this goddess at different shrines. According to the native accounts, several hundred were sacrificed at this fair this year. The people who wish to secure the good-will of the goddess, or who wish to fulfil a former vow, made perhaps in the time of sickness or trouble, bring these goats or buffaloes, and the priests at a fixed time sacrifice one after another by cleaving the head of the animal with a single blow of a short, heavy sword. We arrived too late to see this ceremony.

Late in the afternoon, when the sun had lost a little of its power, we borrowed an elephant of the wealthy Rajah of the place, and rode to the fair. We first, on reaching the grounds, rode through the streets and saw the people, their merchandise, their shows, etc. Regular streets had formerly been laid out and shops elevated on both sides, so that merchants coming here have only to spread a blanket on these elevated grounds, spread another above them to shade them from the sun, pay the priests who elevated and arranged the street a large fee, and commence selling their goods. All kinds of goods that are used in any way are found at these fairs. After seeing the sights, we got down from our elephant in front of a large temple, and asked to be permitted to go inside. A man came forward to act as guide, and took us to one door where he said we might enter. The building was round,

and in the centre was a room surrounded with solid masonry, with two small, low doors as an entrance. In this dark enclosure the great goddess was kept, with lights burning about her. We looked in, but by the dim light of their little lamp we could see little of the goddess or anything else except darkness. How unconsciously these people set before us forcible illustrations of their religion. Who could see the poor worshipper standing at that little door, straining his eyes to catch a glimpse of the goddess within, without feeling that thus all the world out of Christ is groping in the darkness, trying in vain to find out God? With these illustrations constantly before us, we can understand why Christ represented himself as a *light*.

The temple also contained an outer room or veranda, extending entirely around this central room. In this veranda, or outer court, there were a number of priests, with gods of lesser note, to attract the attention of the masses who entered the temple. We were reminded of the travelling country "shows" of America, where the principal show-tent stands in the centre, surrounded by "shows" of lesser importance, yet of wonderful interest, designed to secure the dimes of the people. So here, at this religious fair, the great goddess was first exhibited as the worshipper entered the door, and a large offering of money or some other valuable demanded; then as the worshipper moved along around the long circle, he met an image of some deity at each turn, and was shown where to place his "annas" and "pice." If we may judge from appearances, the people were generous in their offerings, for there were little heaps of silver and copper before each image.

After seeing all the sights, we moved away to a quiet place, and taking our stand on an unoccupied spot, we preached to a large crowd of people of their mistake in worshipping these idols, and then presented Christ to them. When we turned to leave they gave a hearty cheer for their goddess, showing that they were not fully converted to our views.

As we left the fair ground, we saw that a very severe dust storm was coming up rapidly, and hence we hurried forward our elephant as fast as possible. Very soon, however, the clouds of dust met us, and we could see nothing in any direction.

Our elephant refused to go forward, and turned to flee in the other direction, but found it equally black with dust there. Soon, however, the rain came, driven by the fearful tempest, and we had no trouble with the dust. These storms are frequent near the mountains during the hot weather. They usually commence with thunder and lightning, accompanied with very strong wind. As the storm comes on, great black clouds of dust fill all the air, oftentimes making it quite dark in the day-time. A rain shower usually follows, driven by the fierce wind so forcibly that everything becomes thoroughly washed and soaked. It is very unpleasant to be out in such a storm, as often branches of trees and other movable articles are kept whirling through the air, making a scene grand to look upon from a distance, but not so agreeable to mingle in near by. We, however, turned our elephant towards a large open field, and keeping clear of trees, moved on towards the city.

The next morning we called on the Rajah, or native owner of most of the city. He received us in European style, seating us in chairs around a table, in a room furnished after European custom as far as he could imitate it. After a pleasant talk about matters in general, we gradually drifted into religious subjects. He made objections to our religion, drawn from the conduct of Europeans in India. We explained to him that all men were alike sinners until actually *saved* by Christ, and that many Europeans were not saved. He then turned to his own religion and apologized for its idolatry, saying that their old books, which were the oldest in the world, did not teach image worship. "Why, then," said I, "have you arranged for this great religious fair especially for the worship of idols?"—"This," he replied, "is for the ignorant people, who would worship nothing if we did not place these objects before them. I do not worship any of the idols."—"But you encourage it by your presence," said I. "Yes, I go to the fair, but I really go to see the sights, not to worship." We then had a long talk on the comparative age of the two religions, and of their books. The Rajah represents a large class of Hindoos who have lost all faith in practical Hindooism, but who go back to unknown books, and without ever knowing what these books teach, centre their faith here. As we left, the Rajah

urged us to always come and stop with him when we visited Kāshipur, so that we might have leisure to talk of religion; "for," said he, "while there is no hope of either of us changing our religion, I may be able to show you some of the weaknesses of yours, so that you can correct them, and I may learn something from you, also." We also visited Dr. Humphrey's hospital, where medicine is freely given to all classes. It is in charge of a young, intelligent, native doctor from Bengal. He also seemed inclined to talk about religion. He was not a Hindoo in belief, although he passes for one. He also represents a large class of young men in India, who may be said to have no religion, but are waiting to see where the tide will drift them. They are not quite sure that Christ is a Divine Saviour, nor are they satisfied that there is any other religion that can save from sin.

Moradabad, India.

PRAYER FOR INDIA.

EXTRACT FROM A LETTER FROM REV. W. J. GLADWIN TO
THE ST. LOUIS BRANCH.

ONLY a few steps from my house is the main street leading from the native city to the Ganges. Every morning hundreds of natives throng this street for the Ghāts, where they may wash their sins away. The men take one sidewalk, and the women the other. It is at once noticeable that there are about twice as many women as men. And they seem so very devout as they glide along the way, their veils closely wrapped over their heads, and the ornaments upon their wrists, ankles, and toes clinking and jingling as if to tell the Ganges gods that their most devoted worshippers were at hand.

How I wish that you, sisters of the St. Louis Branch of the W. F. M. S., could hold your next session under the pleasant shade of the noble old *Heem* trees that spread their paternal branches over my front yard, and thus call your hearts and hands to work, right in sight of your sisters who are now wending their way down to the deified stream. I think you would all *feel* more, and perhaps some could be incited to *do* more for the precious souls of India women. Surely your hearts would burn with love as you would say, "The way of the Ganges leads to sin and destruc-

tion; the path to the cross leadeth to life eternal." You would say this to each other, and then how you would pray; yes, pray, for you would more than ever realize how weak are human agencies, and how pressing our need of the power from on high to accomplish anything among the heathen. I do heartily feel as though I ought to appeal in every letter for more prayers for India.

True, our people do not give enough; but I believe that the church is giving more dollars than prayers, — that is, prayers of zeal and faith. I know that many are afraid to pray much for us, for fear that they will have to give *more* for consistency's sake; while others give their money to avoid praying, as they are busy, and must quiet their consciences by "buying their time." O, for prayers! No wonder that even inspired Paul so often said, "Brethren, pray for us."

Opposers of missions often say, "It is all a waste of money." I will join them in the exclamation if they will allow me to add the condition: *unless the tributes and toils are sanctified by the prayers of the people of God.*

May we not hope that the introduction of the Woman's Foreign Missionary Society, and the revival of holiness, with other manifestations of divine presence and power in America, will be as the harbinger of a missionary millennium, the conversion of these millions of souls to Christ?

Cawnpore, April, 1872.

WOMEN OF SOUTH AFRICA.

BY MRS. LAURA B. BRIDGMAN, NATAL.

I SHOULD like to help you to some acquaintance with the women of South Africa. I doubt if you will find any so dark-minded and degraded. Among all heathen people, the women are far beneath the men; but with few are the men so ignorant and low as here. They have minds capable of cultivation and enlightenment; but long ages of darkness, superstition, and vice have brought them very low. Polygamy is a favourite custom; which, of itself, leads to great oppression and persecution of the female sex, as also the buying and selling of wives and daughters. The woman thus becomes a chattel and slave. The native says of his daughters, "They are my cattle, my money, and my merchandise. My wives are my cattle, my horse, and my plough, and my wagon. I bought her, and paid for her, and have a right to beat and kill her if I choose." The father or oldest brother sells the daughter or sister to him who can pay for her the greatest number of cattle; giving her no opportunity for choice, and thus often connecting her for life with a person whom she abhors. Such treatment

leads to much opposition and rebellion. Often the girl runs away, sometimes effecting a complete escape, but generally is pursued by her relatives, and forced to return. In many instances she has been known to resist unto death, perhaps being poisoned by her hostile relatives, or committing suicide to escape what she feels would be worse than death. Her life is rendered hopelessly dark and miserable. She has no light or joy in this world, no thought or knowledge of any in the world to come. Her kraal, though a dwelling-place, is no home to her.

Hatred, jealousy, and strife are constant inmates; but love never enters there. She leads a life of base servitude and fear. A veteran missionary has said, "I believe there is hardly one kraal where there is not found a woman who endeavors to poison her fellow-woman, in order to become the only wife of her husband, or to poison him, in order to connect herself with another; or a husband who does not the same, in order to get rid of one or more of his wives for the sake of reclaiming the cattle paid for them, and so marry others."

This is the moral condition of God's creatures, bearing once His image, and capable of being raised by the power of gospel truth to civilization and refinement; capable, also, of becoming "heirs of God, and joint-heirs with Christ, of the inheritance, incorruptible, undefiled, and that fadeth not away." Shall we deny the light of life to these benighted souls?

Let us look at their temporal condition. Here we see a native woman grinding, not "at the mill," but on a stone, according to their custom. She is grinding "Indian corn," it having been softened a little by boiling. She holds in her hands a smaller stone, by which she crushes the grain. Beside the stone is a cup made of clay, and a wooden spoon. On the other side of the stone is a calabash for milk. When the milk is very sour, it is considered fit for food, and is esteemed a luxury. The dress of the woman is an ox-skin, softened by rubbing, and tied just above the hips. A dress of this kind lasts from one to two years, and is never washed. The child is also fastened to the back by a skin. The arm ornaments are strips of skin with the hair left on. The head-dress is a wreath made of the skin and hair of the goat. The hair of the woman is filled with red clay, and rolled in strings, which hang over the eyes. Combing, of course, is an impossibility; neither is the head ever washed. Another style common with some tribes, and which seems preferable as to cleanliness, is to leave a tuft of hair upon the crown, while the rest is shaven close.

Another employment of the native woman is digging in the field with a hoe of immense weight, while the child is borne upon the back. She digs, plants, weeds, and watches the garden. She does the harvesting, and carries the grain home upon her head. She brings wood from the bush, and water from the river. She cooks the food; and, when it is ready, the man eats and is filled. If any remains, the women eat, and then the children, and lastly the dogs; but, if there is but little, the man may finish all, while wife, children, and dogs go hungry, for times of famine are not infrequent.

— Female Missionary Intelligencer.

HEATHEN WOMAN'S FRIEND.

BOSTON, OCTOBER, 1872.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

PROSPECT.

THERE is everything in a fine prospect, and a great deal in the way we look at it. From the window where I write, I see the silver band of the river encircling a landscape of golden grain and summer fruitage. The calm sky lovingly bends to meet it, and the breeze is filled with restful sounds of insects and the singing birds. A suggestive and inspiring landscape, truly. I look upon it with the vision of an interpreter. I see not simply the outward beauty. Under the golden color of the grain are deeper tints; the river holds a lesson in its calm heart underneath the ripples; the sky is a symbol; the twittering sounds are intelligent voices. Nor do I see the landscape only in the light of the summer sun. Over all is a tender glory coming from suns that set long ago; days of sweet memory, when I used to look on this very landscape with these same natural eyes, but with a spiritual vision far less comprehensive than now. Experiences in life — this life so wisely ordered as our school of preparation for a higher life hereafter — have taught me the meaning of that Scripture, "Your peace shall be as a river, and your righteousness as the waves of the sea"; so that now this broad stream becomes to me the expression of an inward knowledge. Also, "The fruit of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever"; so the calm beneath the ripple expresses the spiritual peace. The overbending sky has become to me, through

the daily increasing knowledge of God, the expression of a comprehensive belief in His fatherhood; its language is, "Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame, He remembereth that we are dust." I have learned in the good school of life that there are fields of precious grain to be garnered. So the nodding wheat-heads assent to a spiritual truth in my heart. This grain before me is not fully ripe. I have learned in many disappointed efforts to reap for Christ, that there is a time for all things, and the fruit of labor never fails, if we do with patience wait for it. The restful songs of birds and insects become, without form of words, the expression of an experience. In the soul wherein Christ dwells, where the purifying breath of God excludes unwholesome atmosphere, the voice of praise is ever heard, the time of the singing of birds is ever come, and even in the night he giveth songs. Sweet, indeed, is it thus to see beautiful nature with spiritual vision. 'Tis the privilege of the Christian, — peerless delight given only to the children of God. The fact that a lovely natural landscape is promotive of intellectual and spiritual inspiration, becomes expressive of a general principle in spiritual things. If we would be inspired to successful labor, we must have a broad view of the world and its needs; we must look at the prospect with such spiritual insight as shall reveal secrets beneath the surface. There is no mount of vision where this view is so inspiring as that where Christ is transfigured before us, and His glory so fills our sight that we exclaim: "Here let me abide; it is good for me to be here!"

E. J. K.

ONE OF OUR ORPHANS.

THE society of which the "Heathen Woman's Friend" is the literary exponent, is comparatively a new thing in Western Pennsylvania, and hitherto we have worked in silence. But silence, however "golden," may sometimes be fitly displayed by "silver" speech. A message that has come to Mrs. Kingsley lately, from Paori, relative to one of our Pittsburg orphans, furnishes a good pretext for the unsealing of our lips; and we would we could bring before each of our readers the pictures that accompany the letter

also, — photographs of a dusky girl, with large, plaintive eyes, and a countenance expressive of considerable intellectual capability. This being impossible, we trust Mrs. Mary J. Wilson — the writer of the letter — will pardon us for transcribing a portion of it, as follows: —

"DEAR SISTER, — Your welcome letter was received a few days ago. How sweet are words of love and sympathy from our sisters at home; how much they strengthen our hearts and hands, I cannot tell you!

"I take pleasure in sending you, for Brother Kier, two photographs of the little girl he so kindly supports. There is no regular photographer here, and my husband 'took' the pictures. Although the pictures are not perfect, the one mounted on the card is an exact likeness of Mary Belle; but when the other was taken, the sun shone in her face, and made her wrinkle her forehead and partly close her eyes, I fancy. I send it, however, as it shows how we dress the girls.

"They wear white cotton frocks with the sleeves and bodice of the 'best' one trimmed with red, and a mantle of the same thrown over their heads and wrapped about them. The frock, or 'juggaler,' is made like those worn by other hill girls. It is so comfortable and modest, that I prefer it to the jacket and skirt worn by plains girls.

"Mary Belle has no mother now. The poor woman had been ill a long time when we took her little girl, and has since died. After her death, her husband brought us their poor little baby, a few months old, — Mary Belle's little sister. It is thriving finely; it is supported, I think, by the St. Louis Branch. Often when I go up to the Orphanage, I find Mary Belle with her baby sister in her arms. She seems very fond of the dear little thing."

These paragraphs need no comment. When we had read them, and looked again upon that appealing face, we thanked God that a way had been opened whereby these and other little ones may be saved from lives of probable shame and misery, and brought certainly into a knowledge of His divine truth.

And most of all we were glad in looking for-

ward to the time when the rescued ones, and the patrons who have held out helping hands to them, shall be set face to face among the risen saints, singing the "new song," and the harping of the hosts of angels! The wonderful joy of their mutual recognition cannot be described, nor even imagined; but we realize what a high privilege it is to hold this relation to one of these children; to send out shepherds to gather in and "feed these lambs" of Christ, who are astray in the rough places and the darkness.

Surely, with this truly great work upon our hands, it behooves us to be diligent, working not for our own glory or advancement, but with "an eye single to the glory" of our divine Master.

F. R. J.

Pittsburg, Pa.

HOPE AND WORK.

BY A MEMBER OF THE PEARNE MISS. BAND, TRENTON, N. J.

THE pleasant rain had been refreshing the dry earth all day; and as I heard the soft, gentle sound of the drops upon the roof, my thoughts were drawn towards the meeting at the parsonage. We have had such pleasant little gatherings here, and have become so much interested in our work, that I am sure we can never forget them, although the years roll on towards the eternity of God, and our lives gradually change.

A sermon we have lately heard had in it a reference to the hopes with which every one invests the future. Truly, Hope stands at the beginning of every enterprise, and brightens each new-formed plan. But how many hopes and anticipations are never realized! Youth changes into middle life, from that into old age; and often only disappointment is read on the wrinkled brow; often the clouded eye tells only of discontent.

Is there nothing, then, in this life that repays toil? Must we live in this world, and work on, with a fear that, after all, our hopes have no foundation? No! for God's work is to be done. Many, in all lands, are ignorant of Him, and we have the work ever before us, of so living that others may be led to Him.

Men have founded strange systems of religion, but with only sad results. Their followers do

not find peace of conscience, neither does the world grow better for their belief.

Nothing can so truly convince people of the reality of religion as a life in accordance with its precepts. And what system is like our own holy Christianity? With the hopes it holds up to us, how can we fail, if we make it our work in earnest? It is a sure and certain hope, casting out all fear of disappointment.

But we are to remember that this whole world belongs to God, and there is a commandment, "Go ye into all the world, and preach the gospel to every creature." We may, by living righteous lives, preach the gospel to those around us. By sending our missionaries, and aiding them with every means at our command, we shall fulfil the injunction, "Go ye into all the world," etc.

As the years go by, our little girls of India will be, we trust, earnest Christian women, ready to go forth to their own sisters, with hands laden with the bread of life. Instructed in the art which heals the body, they will go to the couches of the sick and weary. Many will rejoice at their coming, as though a fountain of healing were opened within their reach.

The moral diseases, Superstition and Ignorance, with their attendants, shall be likewise driven away before the light and gladness of the gospel. Each one may be pointed to the Great Physician, who is able to make strong, and to abundantly heal.

Our time may be limited to a few years, or months, or days. One week ago to-day, they carried to the grave one who was formerly seen among us. God called her away, and the hearts of relatives and friends are grieved. And ere Mary Anna Bartine was laid in the cold grave, the spirit of another had passed away. She waited patiently for the coming of the Lord Jesus, and now she sleeps the sleep of the blessed. Could she look back to earth, what of all the work she has done would seem worth the effort it cost, were it not done in the name of Christ? Could she speak to us, would she not say, "Dear girls, try to be good, and do all the good you can"?

We will try, — we will keep our Saviour in view, and go on. If any of us are, perchance, called to *suffer* God's will, let it be with all patience, remembering that "They also serve who only stand and wait."

Mosair.

— You were thinking the other day of a friend in —, who "could as well as not, and who ought to start an auxiliary missionary society." Have you written to her?

— WITHOUT the real spirit of self-denial, high excellence of character cannot be attained; and hence, Jesus declared that those who would come after him, must *deny themselves* as well as bear the cross.

— THINKING the readers of the "Friend" would be pleased to hear that the young people who are spending the summer months here [Hamilton Camp Ground] had interested themselves in the missionary cause, and also for the encouragement of the young people of other places, I thought I would inform you of what we have done.

Having received a letter from Mrs. Parker, saying she would like a donation of some dolls for a Christmas gift to little girls of the schools at Moradabad and Amroha, India, we resolved to send her some. We have formed a society, procured fifty dolls, and have met together and dressed them ready to send. All the officers are young ladies of about fifteen years of age.

Thus, while seeking our own pleasure we have remembered those who are not favored with the same privileges that we enjoy, and trust that in this small effort we have done a little for the Master's cause.

M. L. A., Sec'y.

Asbury Grove, Hamilton, Mass., Aug. 1872.

Since the above was written, the Asbury Gleaners have raised \$42.41, of which \$20.00 are to be used to support an orphan named Frances Asbury Hamilton.

The change which the camp-meeting system is undergoing all through the country, makes such organizations as the one above described easily practicable. Can the good which will result from such an association of young girls be quickly calculated? The pecuniary advantage is the least. The interest awakened in missions, the love of work for helplessly-sinful fellow-creatures, the lesson of how to help Christ's cause, will be invaluable. Let the camp-meeting season of another year bring records of many such societies formed among the young ladies. They will soon be the mothers, and the influential workers in the church. Early training in this field of Christian labor will save much persuading and exhorting and pleading, — work which discourages so many now. It will save many dollars for the Lord's treasury, and many souls for the heavenly kingdom.

—THE phrase "pioneer work" is very familiar to all of us in its sound, — not so much so in its meaning and application. Few are aware of all the pioneering that has been done in the interest of our society. Let all read the following graphic sketch by Mrs. Angie F. Newman, Assistant Correspondent Secretary of the St. Louis Branch for Nebraska. May it come like a fresh prairie breeze to any half-weary worker who may need invigorating.

At Conference, March 25, I met Rev. T. A. Hull, who is one of the pioneer men of the Nebraska Conference. He gave me his wife's name for the "Friend." Within three weeks after she received the first number, and the first copy she had ever seen, she sent me the names of *eleven* subscribers, and money enclosed, embracing *six* different post-office addresses. And this in a sparsely-settled county, where no agent of the Woman's Foreign Mission Society had ever set foot.

May 12 (Sunday), I went to Crete, a town of 600 inhabitants. Our church, that day, held its first quarterly meeting in that town, the church only having been organized since Conference (March 25th). The pastor, H. R. Presson, began the work with *two* members, and May 12 they had *sixteen* communicants. They have already built a parsonage and are arranging for a church structure. Services was held in a vacant store, rough planks laid upon dry-goods boxes furnishing the only seats, communion service being at 10.30 A. M. At 3 P. M., in the same building, we held a missionary meeting; we carried a footstool from the house, and placed it upon a little stand which had been provided as a desk for our manuscript; had an audience of 125; organized an auxiliary society with a membership of 14, and 17 subscribers to the H. F., and sold 15 of Miss Porter's photographs. But best of all was the hearty sympathy and readiness of the people to do "what we can."

Nebraska, last to enter the mission field, with such a spirit as this will not be long in the background.

The Nebraska City Auxiliary held their first *Anniversary* (and the only one ever held in the State) the last Sabbath in April, and ran up their membership to 60. A more enterprising set of ladies it would be difficult to find. The

past year they have sewed "carpet rags" and supported two orphans.

The Lincoln Auxiliary, organized by Miss B. Leonard (who also organized the Nebraska City Society), became extinct, principally, because the officers were *transient* residents. Two months since, we reorganized with 34 subscribers and 30 members. Last Sabbath we presented the subject to the S. S., and they immediately raised \$30 for the support of an orphan to be called "Angie F. Newman."

These three, Lincoln, Nebraska City, and Crete, are all the auxiliaries, thus far; but we have engagements for weeks to come.

The seed is scattered in many localities, and with a little time to germinate, will bring forth "much fruit."

It is pleasing to see how the hearts of our ladies expand as they stretch out their arms and take in the dark-browed women of the East.

Children's Corner.

THE MISSIONARY CHRISTMAS TREE.

BY MRS. ETTIE E. BALDWIN.

MY DEAR CHILDREN, — If our Editress is willing, I propose to tell you about a certain "Christmas tree" that so surprised and pleased our missionaries and their children, last winter, in Foochow, China. You know in that far-off heathen land there is no dear, delightful Christmas.

The people know nothing of Christ, so we never hear from them, "Merry Christmas, papa," "Merry Christmas, mamma"! But as they have never known such a joyous season, they do not miss it nor feel the want of it. But not so with those who have gone from Christian lands to live among them. They *miss* all these pleasant gift days. They do all they can to make the Christmas a glad time to their children and each other. But their opportunities are limited, and after their utmost has been done the missionaries' Christmas is but a faint shadow of the merry, happy home Christmas.

Such thoughts as the above led two missionaries, who were at home for rest and health, to resolve to send a *Christmas* day across the ocean, to all the American Missionaries, Presbyterian

and Methodist (for we are all one there), at Foochow. So these two missionaries sat down and wrote to relatives of all the missionaries, telling them what they proposed to do, and asking them to contribute either presents, or money to purchase articles for their friends, and to send them all to the Mission Rooms in New York, where they would be packed and forwarded. They also mentioned it to a few Christian friends, who responded quickly and generously. These two missionaries were in New York two days, buying and packing such things as would make the eyes of the little folks dance with joy, and those of the big ones too, for that matter. Everybody was remembered, big and little. I wish you could have seen all the pretty toys, the dolls, the China tea-set for a little lady "*Bell*" that takes such care of all her playthings. The balls, big and little, the wagons and horses in miniature! And there were lots of things for the big folks, too. These things were all bought in June. How the storekeepers stared when they were told that these were for a Christmas tree! The idea of preparing for Christmas in June! But they were to cross oceans and seas. The box was put aboard a sailing ship in July, and many a good wish followed it, that favoring winds might bring the good ship safe to port. Then came a waiting time of long months before we could hear of its arrival. But at last a letter came telling how it had reached them, and all about the pleasant surprise. For only one family there knew anything about it, and they were to prepare the tree and invite the others in. Now I will give you a few extracts from the friends' letters that you may know just how good a time they had, and how well they appreciated a little effort to contribute to their pleasure.

Mrs. Sites, who with her husband received the box and prepared the tree, writes: "Our Christmas tree was an elegantly-shaped young pine, the pretty top reaching almost to the ceiling. It was planted in a small tub filled with stones. They were covered with green sods and ferns, which seemed to be growing from them.

The tree stood in the back parlor, opposite the folding doors. Mr. S. drew and cut large old English letters of pasteboard for the words, "A Merry Christmas" and "Happy New Year." These were fastened over the folding doors.

The Misses Brown and Porter cut and pasted twenty-one cornucopias for the candies, which a dear, good gentleman, who has a big candy factory in New York, gave for the box. (Let me whisper in your ear, that he has a daughter a missionary at Foochow, and a dear little grandson whom he has never seen; what wonder his was so *sweet* a gift.) I labelled and tied articles on the tree all day. How I, yes, how we all enjoyed those two busy days. After everything was finished, and the friends had come, we sat down to supper. The children had their own little table. Everything passed off finely. Such a chattering of merry voices I had not heard in a long time. After supper Mr. S. slipped out and threw open the folding doors between the parlor. All were on their feet in a moment, and the most astonished look on every face. Miss P. slipped over to the organ, and began in her clear voice, "My Country, 'tis of Thee." All joined. Little Ruthie's doll looked down upon us smiling from the topmost branch. Then followed the distribution of the precious fruit, of which I cannot tell you in detail. A brief sketch from the letter of another of the party must conclude this. Miss Payson, of the American Board, says: "We all knew we were to see a Christmas tree," but supposed there were to be but a few Chinese knick-knacks for the babies. Mrs. O. and I, thinking we would help amuse the infants, purchased a few native toys in red and gilt, and delivered them to Mrs. S. to hang on the tree.

Doubtless she was laughing in her sleeve all the time, at our weak attempts to help adorn *such* a tree as she had. But you should have seen the looks of blank amazement and incredulity we exchanged with each other, as box after box, and parcel after parcel, were handed us, bearing the dear familiar names of friends so far away. At first, we thought some one here had obtained the names of our friends, and put them on the boxes. But the number and value of the gifts soon put that idea to flight, for we well knew that no Foochow missionary could afford such valuable gifts; and finally, I almost came to the conclusion that the little old man, Santa Claus, did really exist, and that somehow, in a manner mysterious and unheard of before, he had whisked all these valuables in a trice out of America into China. But at last, when the tree

stood bare, stripped of all its fruitage, and Mrs. Site's parlor was all strewn with papers, boxes, and strings, and every chair piled up with Christmas gifts, and we all had wondered till words failed us, then Bro. S. was kind enough to stand forth and make a little speech, by which we learned that two of our members in America, with some kind Christian friends, were the conspirators. Then came a vote of thanks. I was one of the unanimous voters, for the ladies voted that night. No one present on that occasion will ever forget that pleasant evening. "It is more blessed to give than to receive."

Revs. Hartwell and Sites were appointed a committee to return thanks to the donors. They say "one lady was heard to say that such a Christmas surprise is a good institution and would bear an annual repetition"; but as your committee were not authorized to make any such statement, we only give the apocryphal saying for what it is worth.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.) I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Sub. Mem. H.W.F.
Poultney, Vt.	Mrs. W. H. Poor,	15
Life Member.—Mrs. Liverus Hull, Trinity Church, Charlestown.		10

Mrs. W. F. WARREN, Cor. Sec.

NORTHWESTERN BRANCH.

Rose Cor's, High'd Charge,	Miss Ann Gordon,	12	8
Highland Church,	Mrs. Mary Taggett,	14	16
Salem, Ind.	Mrs. C. J. Crapp,	13	4
Atkinson, Ill.	Mrs. Mary M. Goss,	20	20
Atlanta, Ill.	Mrs. M. E. Mackenzie,	15	10
Walton, Ind.	Mrs. A. E. Elkin,	15	5
Tuscola, Ill.	Mrs. Anna M. Hawes,	32	
Like Mills, Wis.	Young Girls' Society,	50	
Macon, Ill.	Miss Jose Cook,		
Bethlehem, Ind.	Malinda Eurit,	25	4
Bethel, Ind.	Miss Lavinia Cook,	12	
Sugar Creek, Ind.	Miss Lizzie Bittner,	13	7

Life Members.—Mrs. Dr. J. C. Reed, La Fayette, Ind.; Mrs. Mahala Green, La Fayette, Ind.; Mrs. Martha Belcher, La Fayette, Ind.; Mrs. Leah McClun, Bloomington, Ill.; Candace E. Lambert, Duntun, Ill.; Sereina E. Clough, Duntun, Ill.; Olive M. Clough, Duntun, Ill.; Mrs. J. G. Hamilton, Chicago, Ill.; Rev. Earl Cranston, Jacksonville, Ill.; Miss Effie Capps, Jacksonville, Ill.; Mrs. Rev. C. C. Knowlton, Rock Island, Ill.; Mrs. A. G. McGarvan, Knightstown, Ind.; Miss Jennie A. Lacey, Milwaukee, Wis.; Margaret J. Evans, Lawrence University, Appleton, Wis.

CONTRIBUTIONS FOR AIDING MEDICAL MISSIONARY CANDIDATES.

Sturgis, Mich., \$2.00; Miss Julia M. Baker, Normal, Ill., \$30.00; from sale of books per Mrs. Seaton, \$0.56; from sale of books per Mrs. Joyce, \$11.30; from sale of books per Mrs. Frazee, \$2.90; from sale of books per Mrs. Wood, .62; from sale of books per Mrs. Seymour, \$2.50; Mrs. Wm. Wheeler, Chicago, \$1.00.

JENNIE F. WILLING, Cor. Sec.

CENTRAL BRANCH.

Jackson, Penn.	Miss J. L. Butterfield,	22	6
East Springfield, Penn.	Mrs. O. M. Warner,	30	
Life Members.—Mrs. Rev. J. D. Brown, Mrs. Mary Boswell.			
	Mrs. JAMES M. LONGACRE, Cor. Sec.		

RECEIPTS OF THE W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

AUGUST 1ST TO SEPTEMBER 1ST, 1872.

Maine.—Corinna Aux'y, through Mrs. J. W. Atkins,	\$5.00;	Upper Stillwater, from Mite Boxes, thro' Rev. D. Godfrey, jr., \$3.95.	Total,	\$8.95
Vermont.—Putney Aux'y, thro' Mrs. J. C. Bolster,	\$2.00;	Newbury Aux'y, through Mrs. Joseph Henderson,	\$3.00;	East Burke Aux'y, thro' Mrs. Ella Cushing Finney, \$4.00.
Massachusetts.—Charlestown Trinity Ch., thro' Mrs. L. Hull, \$30.00;	North Bridgewater, Miss Deborah Thayer, \$2.00;	Holliston Aux'y, thro' Miss S. E. Cheney, \$7.00;	Eddie Drake's Mite Box, \$1.70;	Westfield Aux'y, thro' Mrs. Sewall Lambertson, \$7.00;
Martha's Vineyard Helpers, thro' Miss Mary C. Lewis, \$90.15;	Springfield Union St. Ch. Aux'y, thro' Mrs. C. L. Haugh, \$9.00;	Springfield Florence St. Ch. Aux'y, thro' Mrs. Mary R. Searle, \$8.00.	Total,	154.85
Connecticut.—Stafford Springs Aux'y, thro' Mrs. Jas. M. Lord, \$9.00;	Middletown Aux'y, through Miss Etta M. Northrop, \$37.50;	New London Aux'y, thro' Miss Nancy Hempstead, \$4.00.	Total,	50.50
			Total,	\$223.30

Corrections.—In August No., East Burke, Me., should be East Burke, Vt., thro' Miss Ella Cushing, \$3.25. In September No., Mrs. George S. Hare, not Harris.

MRS. THOS. A. RICH, Treas.

706 Tremont Street.

NORTHWESTERN BRANCH.

JUNE 1ST TO SEPT. 1ST.

Illinois.—1st M. E. Church, Chicago, \$19.75; Frank D. Smith and other S. S. children, Atkinson, \$1.35; Abingdon, \$10.00; Woodstock, \$10.00; Brighton, \$7.50; Marseilles, \$4.43; Wilmington, \$12.39; Jacksonville, \$85.00; Griggsville, \$9.00; Litchfield, \$6.50; New Lenox, \$10.00; Beardstown, \$9.15; Ottawa, \$10.85; Marengo, \$5.00; Crete, \$6.30; Yellowhead, \$10.00; Richmond, towards support of orphan, Anna Potter, in India, \$7.50; Hale Chapel, Peoria, \$6.00; Roscoe, \$2.00; Light House, \$4.00; Ringwood, \$5.75;

Atkinson, \$3.85; Hanover, \$3.57; Mount Carmel, \$14.90; Peotone, \$10.00; Rock Island, \$36.00; Centenary M. E. Ch., Chicago, \$37.45; Galena, \$40.40; Tonica, \$12.00; Young America, \$9.00; Wheaton, \$8.90; Trivoli, \$10.00; Alton, \$3.00; South Rockford, \$6.62; Virden, \$2.40; Fitz-Henry, \$4.00; Collinsville, \$4.00; Geneva, \$8.00; Quincy, Vermont St. Soc., \$40.00; Avon, from Miss Maria Thompson, \$1.00; Manteno, \$17.16; Eureka, \$13.50 — \$5.00 of last amount from Miss Annie Davis, towards the support of Miss Swain's hospital; Bloomington, 1st M. E. Ch., \$33.00; Altona, \$14.00; Atlanta, \$8.00; Normal, \$54.00 — \$30.00 of this last am't is for the support of a Bible reader in India — the remainder is for Miss Copp, a medical student; Roseville, \$4.25; Tuscola, for support of Sallie Brown in India, \$10.00; Peoria, \$5.00; Paxton, \$14.00; Rock Island, \$50.00; Rossville, \$7.45; Lena, Mrs. H. H. Bliss, \$2.00; Miss M. J. Bliss, \$1.00; Mrs. E. V. Keever, \$1.00; Chicago, Ada St. M. E. Ch., \$24.50 — of this last am't \$10.00 is from Mrs. Julia Stuart towards the support of her orphan; Jacksonville, Centenary Ch., \$39.00; Warren, \$21.00; Brighton, \$6.75; Freeburg, \$4.50; Virginia, \$13.10; Lisbon, \$7.50. Total,

\$813.84

Indiana. — Liberty, \$4.00; Bloomfield, \$5.00; Valparaiso, \$14.00; Richmond, \$10.00; Butler, \$4.00; Jeffersonville, \$29.00; Indianapolis, Asbury M. E. Church, \$42.00; Martinsville, \$2.00; Brookstone, \$12.60; South Bend, 1st M. E. Ch., \$11.50; Thorntown, \$6.00; Battle Ground, \$4.00; Knightstown, \$10.00; Brookville, \$5.75; Lebanon, \$12.50; Maucie, \$5.00; Knightstown, \$20.00; Lafayette, \$40.00; Vernon, \$3.25; Chauncey, \$8.55; Michigan City, \$14.00; Evansville, \$6.25; Madison, Trinity Charge, \$11.75; Rising Sun, \$5.00; Ft. Wayne, \$32.30; Connersville, \$15.00; New Albany, John St. M. E. Ch., \$8.60; Wabash, \$9.50; New Albany, Wesley M. E. Ch., \$9.00; Goodland, \$5.00; Osgood, \$5.00; Indianapolis, Meridian Street M. E. Ch., \$54.30; Winchester, \$3.42; Butler, \$4.35; Wawaka, \$5.00; Waveland, \$18.75; Angola, \$12.20; Richmond, \$36.00; N. Albany, \$75.00; Evansville, \$6.50; Mishawaka, \$16.00; Centre, \$2.36; Knightstown, \$11.00; Green Castle, \$13.00; Bloomington, \$12.25; Moore's Hill, \$14.50; Valparaiso, \$14.00; South Bend, \$22.80; Charlestown, \$14.30; Sugar Creek, \$5.00; Goodland, \$5.65. Total,

716.93

Michigan. — Hadley Stone Ch. Society, \$2.50; Berrien Springs, \$6.50; Elsie, \$5.25; Mendon, \$12.35; Detroit, Jefferson Ave. M. E. Ch., \$14.00; Fowlerville, \$8.00; Hudson, \$19.00; Pontiac, \$22.25; Morenci, \$25.00; Ann Arbor, \$6.50; North Adams, \$17.75; Pleasant Valley, \$10.00; Sturgis, \$9.25; St. Johns, \$17.47; Laingsburg, \$8.00; Sharon, \$4.00; Oxford, \$3.00; Perry Centre, \$6.60; Dewitt, \$4.00; Chesaning, \$3.00; Hadley, \$10.00; Penfield, \$12.00; Constantine, \$20.00; Paw Paw, \$7.35; Grand Blanc, \$4.50; Three Rivers, on account of Bangor, \$11.05; Greenbush, \$5.25; Dowagiac, \$8.00; Corunna, \$10.00; Grand Ledge, \$8.25; Ovid, \$10.00; Clarkston, \$7.10; Albion, \$30.00; Burton, \$8.00; South Lyon, \$10.00; Dextboro, \$7.00; Flat Rock, \$10.00; Flushing, \$9.15; Tompkins and Springport, \$5.50; Saline, \$13.50; Lapeer, \$11.00; North Lansing, \$12.00; Unadilla, \$3.25; Eaton Rapids, \$10.00; New Herdon, 5.50; Dundee, \$7.35; Marshall, \$13.00; Olivet, \$5.50; Greenville, \$8.25; Burr Oak, \$10.00; Farmington, \$10.00; Calumet, \$8.19; Forester, \$34.75; Rockford, \$3.75; Lansing Central Ch., \$6.50; South-West Vienna, \$4.00; Owasso, \$6.00; Homer, \$5.00; Grand Rapids, East Side M. E. Ch., \$57.50; Elsie, \$5.00; Marshall, \$10.00; Niles, \$15.00; Plainwell, \$7.26; Mosherville, \$5.10; Flint, \$7.00; Schoolcraft, \$15.00; Flint Court St. M. E. Ch., \$30.00; Hudson, \$11.00; Clayton, \$2.50; Detroit, Central M. E. Ch., \$48.15; Chelsea, \$10.00; Milford, \$4.00; Darisburg, \$10.50; Eau Claire, from Celia Satman, \$1.00; Dowagiac, from Maria Conklin, \$1.00; Sumnerville, from Mrs. Jerome Wood, \$1.00; Dentonville, from Mrs. A. L. Horner, \$3.00; Detroit, Lafayette Ave. Soc., \$10.00; Detroit, Jefferson Ave. Society, \$16.00; Vermontville, \$6.60; a friend at Brighton, \$1.00; honorary members at Lansing Camp Ground, \$3.00; given in small sums to Miss S. A. Bulison, .50; Flat Rock, \$10.00; Oakville, \$8.83; Ionia, \$25.00; Homer, \$7.00; Mendon, \$4.65; Parma, \$20.70. Total,

789.66

Wisconsin. — Sparta, \$5.75; Broadhead, \$10.25; Eureka, \$7.50; Waupaca, \$15.00; Ft. Atkinson, \$6.50; Milwaukee, Spring Street Charge, \$21.50; Grand Rapids City, \$15.00; Beloit, \$5.00; Omro, \$6.00; Appleton, Lawrence University, \$21.45; Sheboygan Falls, \$7.00; Oxfordville, \$5.72; Appleton, \$50.00; Stoughton, \$8.70; Sparta, \$5.25; Wauwatosa, \$10.25; Waupaca, \$15.00. Total,

215.87

Sums total,

\$2,536.30

Mrs. R. F. QUAIL, Treasurer.

ST. LOUIS BRANCH

Missouri. — Union Ch., St. Louis, \$26.00; Central Ch., St. Louis, \$12.00. Total,

\$38.00

Iowa. — Lyons, \$7.15; Teed's Grove, \$11.00; Floyd, \$7; Fayette, \$5.00; Dubuque, \$13.55; Lisbon, \$4.25; Muscatine, \$10.93; Jessup, \$7.00; Farley, \$8.95; Oskalosa, 1st Charge, \$13.00; Epworth, \$15.00; Mount Vernon, \$8.45; Waterloo, \$30.00; Toledo, \$14.65; Manchester, \$9.45; Des Moines, \$11.00; Marshalltown, \$6.00; Cedar Falls, \$11.00; Agency City, \$5.50; Mechanicsville, \$5.50; Vinton, \$10.25; Mrs. Dr. Crosswait, Woodbine, Iowa, \$5.00. Total,

\$219.63

Minnesota. — St. Paul, First Church, \$6.00; St. Paul, Rosabel St., \$10.00; Minneapolis, Centenary Ch., \$18.40; East Minneapolis, \$9.00; Marion, \$5.00; Owatonna, \$15.75; Fairbault, \$5.00; Northfield, \$7.00. Total,

75.15

7.00

Nebraska. — Beatrice,

Total,

\$340.78

Mrs. W. A. JONES, Treasurer.

17 South 15th Street.

CENTRAL BRANCH.

JULY 1ST TO AUG. 15TH, 1872.

Pennsylvania. — Allegheny City, Union Church, per Mrs. A. R. Thomas, \$43.50; Washington, per Mrs. M. Hazlett, \$18.00; Pittsburg, Smithfield Ch., Aux'y, per Julia A. Bowers, \$60. for support of Bible woman in India; Hanover, Mrs. J. L. Leib, \$11.80; Williamsport, Aux'y, per Mrs. Sarah E. Sigafos, \$16.00; Harrisburg, per Mrs. T. W. Buffington, \$20.00; Pittsburg, Christ Ch., per Mrs. D. D. Kingsley, \$119.60 — \$15.00 being balance of Life Membership for Mrs. Rev. J. Pearce; Mrs. Esther Densmore, \$1.00; Reno, Mite Society, \$4.52; membership, \$23.50; Sunday School, to support an orphan named Mary Reno, \$30.00; also \$50.00 to support a Bible woman (the two amounts to a gold draft for \$90.00); West Chester Aux'y, \$7.00; Mrs. Lizzie Best Parrott, \$25.00; \$35.00 from Espyville, per Mrs. John H. Collins — \$4.50 of this amount was collected by Mrs. Jennie Mason, on her dying bed, from friends who visited her. Total,

\$474.92

Mrs. A. W. RAND, Treasurer.

2015 Spring Garden St., Phila

CINCINNATI BRANCH.

Ohio. — Mechanicsburg, \$15.00; Newark, \$30.00; Amesville, \$8.00; Mount Pleasant, Shelby Co., \$3.25; Chatham Centre, \$9.25; Highland, \$13.20; Walnut Hills, Cin., \$40.00; Milford Centre, \$10.00; Malta, \$11.00; Heaton, \$3.90; Taylor St., Cleveland, \$12.27; Rootstown, \$19.00; Marion, \$4.00; Anna, \$7.00; Wilmington, \$18.78; Lancaster, \$25.25; Mohawk Valley, \$10.00; Hillgrove, \$4.83; Wainsville, \$6.10; East Clarkfield, \$16.00; Third Ave., Columbus, \$17.75; Mt. Vernon, \$7.00; Mrs. Thomas Morrison, Dayton, \$1.00; Cleveland, \$11.70; Perkins, \$7.00; Sulphur Springs, \$8.17; Spencer Chapel, Trenton, \$7.00; Portsmouth, \$45.00; South Amherst, \$6.10; Zoar, \$6.00; Ontario, \$10.88; High St., Springfield, \$122.00; Cuyahoga Falls, \$23.00; Bissell, \$7.50; Shilby, Richland Co., \$10.00; South Henrietta, \$9.25; West Liberty, \$11.00. Total,

\$577.20

Kentucky. — Lexington,

29.50

West Virginia. — Wheeling,

32.32

Total,

\$637.02

Miss H. A. SMITH, Treasurer.

Correction. — In the August number, \$38.00 is credited to Circleville; \$29.00 should be credited to St. Clairsville, and \$9.00 to Circleville; \$8.00 credited to Sandusky, should be Perkins.

THE HEATHEN WOMAN'S FRIEND.

Mrs. Wm. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

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Mrs. J. F. Willing, Miss Isabel Hart,
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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, NOVEMBER, 1872.

No. 5.

TRIBUTE TO A NOBLE LIFE.

[To the memory of the late Mrs. Lydia M. Waugh, twelve years missionary to India.]

BY PROF. W. P. JONES, A. M.

THOU, unto whom the sun vouchsafes his powers,
In dawn-like pencillings earth's fair forms to trace,
To mix the hues wherewith he paints the flowers,
And catch the portrait of the human face,

Artist, come hither! and at once commence
Thy noblest work — to paint a lovely life;
A soul that lived for others is gone hence,
A human angel passed from human strife.

Preserve her memory! Earth can ill afford
To lose the memories of such lives as hers.
With selfish portraits, Fame's proud halls are stored;
Lo! here's a brow no grovelling instinct blurs.

Paint first a face with winsome sweetness filled,
Truth's, Purity's, and Love's commingled smile;
Lips that the breath of selfishness ne'er chilled,
Frank, thoughtful eyes which never shone with guile

Draw next the lines of trusting faith in God,
By saintly parents' culture well defined;
Throw on the light which shines where Christ has trod,
Love sanctified — the aureola of mind.

Paint now the picture for yon College* walls;
Surround her portrait with the Alumna band,
Eldest she stands, and points where duty calls,
Nor fears to lead, e'en though to pagan land.

Dear Alma Mater! thou wilt ne'er forget
Thine eldest born, the child who loved thee so:
Nay; but before thy daughters ever set
This one's example, ere thou bid'st them go.

Now, painter, paint a picture for the church;
Paint it in colors that shall live for aye!
A sweet saint goeth humbly forth in search
Of souls for Christ, — the Life, the Truth, the Way.

His life is in her, and His light shines clear,
Where'er she goes, through all that pagan gloom;
And Faith and Hope, and Love and Joy appear,
Like light-robed angels in some death-draped room.

What though vexed Gunga murmurs at her feet,
As forth she goes to read the sacred page!
And Kali frowns from off her bloody seat,
And Siva's cruel altars glow with rage!

She heeds them not, for 'neath yon peepul's shade
The crowd attends; while her loved husband's voice
Sounds the Evangel, — "Christ hath ransom paid
For all mankind," — and convert souls rejoice.

Lo! here a group whom once with tears she sought,
Who long withstood her, — listless while she prayed, —
Now wait her coming, eager to be taught
The word of life — and craving her dear aid.

There the zenanas open wide their doors
To bid her welcome. Pris'ners of hope they wait —
Those prisoned women — for the light that pours
Where'er she comes, e'en through the harem's gate.

Where orange-trees and dates and tamarinds grow
Yon Orphanage 'round, behold her pass; and then
Music and gladness fill the air, for O!
Sad orphan hearts hear mother tones again.

Ah! tears will roll down many a dusky cheek,
When tidings come that SHE will come no more,
Who came so oft sweet words of cheer to speak,
When sorrow smote them and their hearts ran o'er.

Would, painter, thou couldst paint one picture more, —
One for the home which still her angel fills;
But not that touch we yearn for evermore,
That voice of sweetness with its loving thrills.

Alas! thou canst not paint a daughter's kiss,
Nor filial tones yon aged sire to cheer;
That subtle charm of sympathy they miss,
Who miss this sister's love-lit atmosphere.

Alas! thou canst not paint a wife's caress, —
A mother's patient care and fond embrace, —
The help man draws from loving watchfulness —
The gospel written in a wife's dear face.

Leave her dear features on thy canvas there;
Paint all thou canst of wife's and mother's love;
For that sweet love shone 'round her everywhere, —
Shone e'en in death, — shines now from Heaven above.

* Mrs. Waugh was the first graduate of, and for a time teacher in, the *Northwestern Female College*, now the "*Evanston College for Ladies*."

STRAWS.

BY MRS. L. R. HOSKINS.

"STRAWS show which way the wind blows," is a trite but true saying, and sometimes we watch with much interest the direction these frail indicators take.

A few days ago, one of the Bible women came in with her face aglow with interest, and laid at my feet a bundle of straws, one of which told plainly that a gentle breeze was blowing heavenward from the little village of U. This was the record: "As I entered the village two women came to meet me, saying that Salá's mother was sick and was very anxious to see me. I went at once to her house and found her lying upon her bed, looking very ill. As I sat down beside her, she clasped her hands and said, as well as she could, for her breath seemed almost gone, 'I have been asking God to let me live till you should come again. I wanted to tell you how much I have been comforted by the precious words you have read and explained to us so many times. When I was taken sick and could no longer rise from my bed, all these good words came to my mind. I thought of the woman who was sick for twelve years, and who came near to Jesus and touched His garments and was at once cured of her disease; and I remembered how you explained to us that we might come so near to Christ now that the disease of sin which is on us all might be at once cured. And while I thought about it, and longed to get near Him, a light seemed to come into my heart, and I felt comforted with the thought that God knew how anxious I was to get close to Him. Since then my heart has been at rest. I love to talk to Him now that I feel that He has forgiven all my former wickedness. I think I should not have been so wicked if I had known about Him before. I am very sick, and I do not think I can get well; but I do not fear to die, because I feel sure that it will be as you told us one day, that the body only will perish. I give thanks to God that He sent you to teach us these things.'

Several women had gathered round, and one of them said, with tears, "Yes, we are all grateful for these good words you read to us. We can never be as bad as we were before, because you have taught us that it is a sin to tell a lie,

and to get angry and abuse one another, and that God is not pleased with such things. We used to do our pújá, thinking that we pleased Bhagwán by our offerings; but as soon as pújá was over, we were as ready as ever to tell an untruth or to cheat a neighbor. Now, I am ashamed to give abuse and to do the things I used to do."

I was thankful to hear them talk in this way, and in my heart I asked God to teach me just what to say to them. The sick woman asked me to sing; then I read a portion of Scripture, and talked with them awhile, and came away thanking God that I had been permitted to tell the story of His love to one so near the heavenly world. I may never see that sick woman again in this world, but I have no doubt we shall praise God together in heaven.

As I came through the street, I saw four or five women talking near a gateway, and when I came near them, one of them asked me who I was and where I was going. I told them my occupation, and one of them, a Bráhmīni, said, "Come inside and read to us a little while:" so I went in and sat down on a chárpaī, and after a little talk about their own affairs, I began to read to them the tract about the Zemindar and his ungrateful subjects. The women seemed to understand it, and talked for a little while about the wickedness of the servants; then I explained to them how we, the subjects of the great Zemindar, had tried to evade His commands and had not accepted the terms of mercy He offered us through His son. The Bráhmīni said that the religion of the foreigners was good, no doubt, but why should Hindoos leave the religion of their ancestors? What was good enough for the fathers was good enough for the children. I said, "Yes, what was good enough for the fathers was good enough for the children until something better was offered them;" and I told them how impossible it was for them to remain as they are; that the "good news" was being proclaimed throughout the earth, and that God's word said that all nations shall come unto Him," and "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." I said, "You asked me to come in and read to you, and I have done so, and have told you how you may please the great Bhagwán, the Supreme Being; if you try to do as I have told you, God will be

pleased with your efforts and will help you." A Thákuráni said, "What you say is pleasing to us; read some more." I told them I must go now, as the day was wearing; but they begged me to let them get me something to eat, and when I refused, they asked me to come again soon. The Brahmini said, "Yes, do come. We will gladly hear more of your books, and who knows what will happen! It cannot harm us to listen to you, certainly."

I had nearly reached home when Mrs. C.'s Ayáh called to me from the Compound gate, and asked me why I did not come sometimes to read to the women there. She said if I would fix a time to come, she would have all the women in the Compound collected together to listen, adding, "My mother-in-law is very anxious to hear what is in your books. Itwári's father reads in her hearing sometimes, and she has a great desire to hear about the Christians' books." I, of course, promised to go to them as soon as I had leisure. The same day's mail brought a straw from B., an out-station. Our helpers frequently say, and our experience proves, that it is much harder to work in cities and large towns than in villages, and this particular place has seemed quite unfriendly to any efforts at enlightenment, among the women especially; but my straw says, "Since I came here, I have been earnestly seeking to benefit the women of this place, and I thank God that He has opened the way somewhat. Jáni and I have been every day to read the Bible and other books to the women, and wherever we have been, whether among Hindoos or Mohammedans, we have been well received and urged to come again. On Sunday I have had Bible-class and prayer-meeting; and besides the few Christian women who are here, others have come in, so that sometimes twelve, and even fifteen, have been present. Pray for me, dear Mem Sáhiba, and ask my Christian sisters to pray that God will bless me and make my efforts to reach these hearts successful, and that some, even many, may learn to love Him."

Another golden straw comes to me from a well-beloved disciple. It reads thus: "I have been very sick from the day I arrived here. For many days I was so weak and ill that there seemed no hope remaining that I should ever be well again; but in those days I was able

to prove my love to God and the ground of my salvation, and I thank God there was no fear of death in my heart. When I looked at myself, it seemed to me that I was unfit to live in the presence of the holy God; but then my heart told me that Jesus died for me, and I knew that I had for many months had his love in my heart, and that I have of late been growing in grace. Jesus is my precious Saviour! He saves me from sin and from all fear. I do not know what is God's will concerning me; but whether I live or die, I am the Lord's. When I am able to read, the holy book is my comfort. I love to read about my precious Friend who suffered so much that I might have eternal life."

These and other similar testimonies cheer our hearts, and encourage us to labor on, sowing the seed in faith, and looking unto God for a plentiful harvest.

India, July 1, 1872.

BIBLE WOMEN IN FOOCHOW.

BY MRS. S. MOORE SITES.

THE introduction of "deaconesses," or Bible women, was a novel feature of missionary work to our native church in China; and it will still require some length of time to get the idea fully before our people. In beginning this work, we have not only to instruct these women more clearly in their knowledge of Christian doctrines, but often to teach them to *read*, beginning with the catechism, the gospels, and the hymns, as translated in their own "Chinese characters." We have now ten Bible women employed and under instruction, four of whom have domestic cares which require half their time, and hence they receive only half pay. Of one of the latter class, allow me to quote from a note from my husband, written at Sieng Yu, one hundred and ten miles from Foochow, Sunday, 28th of last April: "Mrs. Ting, our deaconess in this place, is a bright, intelligent-looking woman. In three months she has learned to read all the catechism, and recite part of it; also, eight chapters of Matthew's gospel, and sixteen hymns. She teaches the sisters on Sundays, and already visits some, in company with older women. Towards evening, as she sat in her room with her babe on her lap, I heard her voice in clear, happy tones,

as she studied and repeated her catechism. Do you not think she gives promise of being useful?"

Mrs. Wong, of Hing Hwa city, seventy-five miles from Foochow, was one of the first to enter upon the work of deaconess. She was under the special instruction of Elder Hū Po Mi in that city. She devoted most of her time, the first year, to learning to read and understand more fully the doctrines of salvation. In the mean time she acted as class-leader for the female class, took her place in quarterly conferences, and reported quite as satisfactorily as did her brother class-leaders. Since the beginning of the present year she has been more active in outside work. During the first month, when the people "have holiday," and visit much, Mrs. Wong expressed her desire to visit among her friends, and embrace the opportunity thus afforded to tell them of the religion of Jesus. This she did; and on one occasion went with her friends to their village theatre, which was held in the grove in the afternoon. Before the play began, she seated herself in a quiet place where a number of women had collected together, and began preaching to them. The more she talked and answered questions, the more earnest and enthusiastic she became; and as her clear voice rose higher, many men also gathered around; and when the drum-heads and cymbals announced that the play had begun, they gave no heed to the sound, but stood gazing upon this little woman, astonished at her understanding and answers. And a strange sight, indeed, it was! A Chinese woman, so conspicuous, and by words of wisdom and power commanding the respect and attention of all around her! Soon a man spoke out, wishing to dispute a point with her; but she modestly replied, "If you will go to our chapel or bookstore in the city, there you will find men able to talk and argue any point with you. My business is to talk with the women." When Elder Hū heard of this, he anxiously inquired whether she had received insult or abuse; the answer was, "O, no; the people only marvelled that being a follower of the doctrines of Jesus should cause her to have such wisdom and understanding."

Elder Hū formerly had strong prejudices against making any innovation on the ancient

customs of his country; but now he has the honor of leading the way, in helping on woman's work, for the women of this province.

Foochow, China, July 4th, 1872.

MORE ABOUT THE RELIGIOUS FAIR AT KĀSHIPUR.

In our last number we published "Facts and Incidents" of a religious fair in India. The "Christian Star," of our India Mission, contains a very interesting account of the same fair, which has been translated for us by a friend. This account was written by the native preacher stationed at Kāshipūr, where the fair was held.

"This mela is held in honor of 'Devi Jwala Ji,' and is held at a fixed time each year, lasting eight days. Many merchants come from a great distance with all kinds of things for sale, and as the fair is very large they have an excellent opportunity to cheat the unsuspecting village people. One thing seems strange about this fair. The high priest, who has charge of the temples, sacrifices, and worship, is a very wicked man, being publicly known as a drunkard, a gambler, and an adulterer. He receives, it is said, about nine thousand dollars during the eight days of the mela from the merchants and the worshippers, and he expends the whole in debauchery. Satan has made these people so blind, that although they know of the wickedness of this priest to whom their offerings go, still they say nothing against him, nor do they withhold any offerings; but as if a bandage were tied over their eyes, they follow blindly their leader. This man, a short time since, it is said, killed his legal wife, and throwing a grass roof over her, set it on fire, and spread the report that she had burned herself in a fit. What sorrow should we feel for such a priest and such worshippers!

"The story here told of the *devi*, or goddess, is that she is daughter of one Barhma. It is said that a priest from here went to Kāugra, and there 'Devi Jwala Ji' appeared to him in a dream, telling him that she desired to go home with him, and that if on the morrow he would bring a basket of cotton-seed, she, the *devi*, would hide in the seed and thus go home with him. The basket of seed was accordingly purchased, and when the priest arrived at home a small gold idol of the *devi* Jwala was found in the seed. The idol still

remains, and on the days of the fair is taken out and placed in a palanquin and carried from the city to the fair-ground, guarded by armed men in great state.

By the above description, this priest, knowing the blindness of his followers, made a permanent arrangement for food for himself and his children. Much money is annually offered to this goddess; and during one day as many as a hundred goats were sacrificed, and even Mohammedans give honor to this idol.

"With one associate, I also went to this fair, taking with me spiritual merchandise, which for a number of days we distributed among the people. Our presiding Elder and Brother Bailey, and Brother Zahur-ul-Hakk, and Brother Prem-Dáss, also came to aid us in this work, so that much preaching was done, and we hope that it will bring forth fruit."

WOMAN'S WORK IN OUR FOOCHOW MISSION.

BALTIMORE FEMALE ACADEMY.

BY REV. DR. R. S. MACLAY.

In the preceding article I gave some account of the first day-school for Chinese girls, established by the Foochow Mission. I now proceed to notice its first boarding-school for girls, organized under the title of Baltimore Female Academy, and still in successful operation.

When enfeebled health and the pressure of domestic duties made it impracticable for the ladies of the mission families to continue their supervision of the girls' day-school, the mission at once determined to take advanced action with regard to the subject of female education. The time seemed favorable for this movement. The increasing confidence of the Chinese in us and our operations, the gratifying success of our day-school, the hearty interest manifested by the Ladies' China Missionary Society of Baltimore, and the unanimous conviction of the members of the Foochow Mission, that the proposed institution was necessary to the efficient prosecution of our work; these considerations, and others of similar import to which we might refer, constrained the mission to recommend to the Missionary Society of our church the establishment, in the city of Foochow, of a first-class boarding-school for the Christian

education of Chinese girls. An elaborate report on the subject was accordingly forwarded to the Board of Managers of our Missionary Society at New York, and by request, the Rev. Dr. E. Wentworth, then a member of the Foochow Mission, prepared and forwarded a stirring appeal to the Ladies' China Missionary Society, of Baltimore, soliciting its aid in founding the school. The Board of Managers promptly and cordially approved the plans of the mission; and with characteristic liberality, the Ladies' China Missionary Society at once granted five thousand dollars (\$5,000) for the erection of suitable school buildings.

In the spring of 1859, Miss Beulah Woolston, and her sister, Miss Sallie H. Woolston, graduates of the Female Seminary, in Wilmington, Delaware, and natives of New Jersey, arrived safely in Foochow to engage in this important and difficult department of our mission work. I cannot refrain from referring for a moment, just here, to the wonderful faithfulness of God in co-operating with the church in her efforts to evangelize the world. It matters not where Christian workers are needed, He never fails to raise up qualified and willing agents whenever the church supplies the necessary facilities for carrying forward the enterprise. There are, indeed, instances almost innumerable where the Spirit of the Lord, in the hearts of willing agents, anticipates, challenges, and constrains the co-operation of the church. God is ever working for the salvation of the human race; is ever saying to the church, "Go forward." "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," even so God seeks to stimulate and lead forth His people against the hosts of Satan. For some time before the call from China reached the Misses Woolston, these accomplished ladies had been solemnly impressed with the conviction that it was their duty to labor for the Master in some foreign mission-field; hence, when the appeal came, it found them, to the surprise of many of their friends, ready to give a favorable response.

The attempt to state all the difficulties, trials, and discouragements which the Misses Woolston had to meet and overcome, in their efforts to found the Baltimore Female Seminary, would

extend this article beyond reasonable limits ; and yet to omit all allusion to this part of our subject would be at once inexcusable and unjust. It is impossible for any one, acquainted only with Christian civilization, to form an adequate conception of the state of society in Foochow at the time now under consideration ; indeed, the progress of the truth in Foochow, since that period, has wrought such marked and beneficent changes, that even the missionaries, who have subsequently entered that field, cannot fully appreciate the severe struggles of these heroic pioneers in the work of educating and elevating the women of China.

Thanks to the hearty co-operation of our Board of Managers, and to the opportune financial aid from the Ladies' China Missionary Society, the Misses Woolston soon found themselves in possession of suitable school buildings and other appliances necessary for the prosecution of their enterprise. Thus far no formidable obstacles had been encountered. But the scene was totally changed the moment they began, in earnest, to seek pupils for the school. This movement caused the enemy to show his colors, and he at once placed himself in direct and uncompromising opposition to the school. Then followed months of earnest, persevering, but apparently fruitless efforts to remove the prejudices of the people, and induce them to patronize the school.

In some instances these efforts encountered only stolid indifference ; in others, contemptuous indignation ; while, in still others, they were met by a malignant hostility which found congenial employment in circulating the vilest slanders concerning the school and every person engaged in it. Against such an accumulation of obstacles, such a combination of hostile elements, it might, to less courageous spirits, have seemed hopeless to continue the struggle. To the Misses Woolston belongs the distinguished honor of confronting and vanquishing this formidable array of opposing influences ; they passed the ordeal without any abatement of hope or holy purpose ; lived down many of the prejudices of the people, and succeeded in planting the school on a broad and permanent basis. On a certain occasion, the great Athanasius is reported to have said : " When the world goes against the

truth, then Athanasius goes against the world ; for Jehovah and Athanasius are always a majority." This achievement of the Misses Woolston shows that the heroic spirit still lives in the Christian church.

It would be, perhaps, impossible to commend too highly the judgment, tact, perseverance, and facility of adaptation evinced by the Misses Woolston in their management of this school. Their severe conflict with difficulties at the initiation of the enterprise has given them such thorough knowledge of the Chinese character, such confidence in their own resources, and such thorough appreciation of their work, that they are equal to any emergency that may arise in the government of the school. The course of study for the pupils is more extensive and thorough than that for the day-school. In reading, the pupils commence with easy lessons, and then advance till able to read with fluency the entire Bible.

Writing is practised until the pupils are able to prepare plain compositions and write correctly on ordinary subjects. Geography, history, arithmetic, and astronomy are taught. The pupils are also instructed in many kinds of useful and ornamental needle-work. Great care is taken to inculcate habits of cleanliness, industry, thrift, and piety. Each pupil is required to perform an assigned portion of house-work, so as to be fitted for such duties in after life. The administration of the school aims at making labor honorable, and thus contribute towards the removal of one of the curses of the East. Meetings for prayer and religious instruction are held regularly in the school, some of them conducted by the pupils. A healthy religious tone prevails among the pupils, and nearly all the larger ones give evidence of genuine piety. It is touching to hear their testimonies given for Christ, and their expressions indicating their earnest desire to lead Christian lives. A holy atmosphere pervades the institution ; and even a superficial examination of it will satisfy any one that it is a powerful agent for good among the Chinese. Of those who have graduated from the school, some are now the wives of native preachers, some are living in Christian families where their influence is salutary, some are teaching day-schools for girls ; while others, by the unfortu-

nate circumstance of betrothal to heathen husbands in early life, are still in heathen households. With regard to this last class, we have strong hope that a goodly number of them are intelligent and sincere believers of Christianity, and that when the way is opened they will be glad to unite with the Christian church. The school is known throughout the territory occupied by the Foochow Mission, and in more than one instance its good influence has prepared the way for the missionary in preaching the gospel.

The Misses Woolston remained in charge of the school till January, 1869, when, in consequence of impaired health, they returned on a visit to the United States. In December, 1871, they again arrived in Foochow and resumed the care of the institution. During the absence of the Misses Woolston from China (a period of about three years), Mrs. S. M. Sites had charge of the school, and devoted herself with marked fidelity and success to the supervision of its interests. It was a most fortunate circumstance for the school that during the absence of the Misses Woolston it was favored with the services of such an admirable teacher and administrator as Mrs. Sites proved herself to be. There are now about thirty girls in the school, but it is proposed to increase its capacity so that at least fifty girls can be accommodated. Arrangements are now in progress for procuring the required buildings, and I trust that soon the full number of pupils will be gathered within the halls consecrated to Christian knowledge, and to the propagation of the Christian religion. There is now no difficulty in procuring just the kind of pupils we desire, and as many of them as we can accommodate. The school has a glorious mission. Thus far its history has been brilliant, and the indications are that it will be still more successful in the blessed work of educating and ennobling the women of China. God bless the Baltimore Female Academy of Foochow, China!

**LETTER FROM A NATIVE BIBLE WOMAN
IN INDIA.**

[Translated from the Lucknow Christian Star of June 11, 1872.]

BY REV. H. MANSELL.

MR. EDITOR. SALAM;—Let the readers of the "Star" know that I have been living in the city of Chandpoor since 1872, and frequently go to

preach to the women, and the women also hear very gladly. But there is one ward near my house, in which the women are very contentious and quarrelsome, much given to abusive and vile language, and to reviling one another. Last year, on the 28th of November, Rev. H. Mansell, our presiding elder, honored this place with his presence, for the sake of seeing the work of God. Well, that day, these women continued quarrelling with great force and noise. The aforementioned gentleman said, "Can no one stop this war?" I said thus: "O, sir, I have a great many times explained to them that they should not quarrel among themselves, but they have not minded it at all!" Hearing this, the gentleman went to the gate of the ward, and clapping his hands together, said, "O, sisters, don't quarrel, but be at peace among yourselves!" Immediately on hearing his voice, they ran into their houses and sat down quietly. The result is, that in that very place the abundant grace of God the Father rests. Several times I've gone to preach to them, and those very women whose tempers were so hard, one day when I had finished talking to them, said thus: "We have several times heard your preaching, but we desire also to hear your husband preach." I said, "Whenever you desire it, have him called and hear the word of the Lord." Afterwards, one evening, one of those women came to me and said, "Now we are ready, come with your husband." We went, and found all those women collected in one building. Then my husband preached to them of the women of the Bible, explaining particularly, by story and illustration, the happiness of the pious woman. Then all the women heard very gladly, and afterwards confessed to me that this is the word of the Lord, in truth and without doubt. This, also, they confessed that "In future we will not use abusive language and we will not quarrel, for God hates all such." Now this is our prayer, that God will make this seed of his word fruitful, and that they may leave all these bad practices, and with true hearts believe on the Lord Jesus and be partners in the inheritance of eternal life. Writer,

ISABELLA PLUMER.

Chandpoor.

God is glorified, not in possessing, but in dispensing His gifts.

HEATHEN WOMAN'S FRIEND.

BOSTON, NOVEMBER, 1872.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

A SUPPLEMENT.

WE shall send out with the next number our first supplement. All, of course, will be anxious to read it. Though small, its contents will be found important both to our readers and to us. It will only be sent to those whose subscriptions expire with the December number. May all respond at once with a remittance for the coming year. New subscribers can still be supplied with back numbers from the beginning of the volume, in July, including the annual report for 1872.

DEPARTURE OF MISSIONARIES.

THE time for missionary good-bys will have past when this paper reaches its readers, and four ladies will be on their way to the mission-fields. Two go to India, Miss Pultz, and Miss Blackmer, sent out by the New York, and St. Louis Branches, respectively. Miss Howe, and Miss Hoag, go from the Northwestern Branch, to Kiu Kiang, China.

May many fervent prayers follow these dear sisters for their safe keeping through the perils of travel, for the steadfastness of their faith in Him who has called them to His service, and for their abundant success when they shall commence their work.

The missionaries to India sailed from New York, Oct. 23d, and those to China, Oct. 1st, from San Francisco.

THE "Northern Christian Advocate," always noted for its intelligent and efficient advocacy of the mission interests of the church, has lately shown the religious press what a "Missionary Department" can and should be. We congratulate its managers upon the securement of so genial, learned, and sympathetic an editor as the Rev. J. T. Gracey has already shown himself to be. We heartily commend the feature as worth many times the price of the paper, which is otherwise one of the best. It is now published at Syracuse, instead of, as formerly, at Auburn, N. Y.

WE again call attention to the forms of bequest and devise to our Society, printed at the head of our Business Department. Recent events show that our friends cannot be too careful in "following copy" in this matter. We are glad to learn that so many Christian stewaresses are remembering our work in the final disposition of their earthly goods.

JOTTINGS OF EXPERIENCES IN MISSIONARY WORK IN MARYLAND.

WE started off, two novices, in our missionarying tour with shrinkings and self-distrust, but not without faith and hope, and joy in our work and in our Master. "Whose we are, and whom we serve," was to give us first, strength, then, success. We took it as an omen of good, that the honored presiding elder of the district started with us on our journey, and gave us words of cheer. In F——k, we were upborn by a strong tide of Christian sympathy; preacher and people wanted to work in this cause, and were waiting for our coming, and gave us thanks for the opportunity we gave them.

Perched upon a high hill, swept by strong breezes, surrounded by gravestones, stood the church of our colored friends. They gathered slowly from their toilsome pursuits, from which the Sabbath gives but partial rest. They had never heard of our work among their sisters sitting in a deeper darkness and viler bondage than they; but impressible, emotional, responsive, they had but to hear to feel, and among their sittings and singings and shoutings, the W. F. M. S. had birth.

It is a beautiful and plausible theory proclaimed by philosophy, idealized by poetry, that heroic natures should be the product of grand scenery; that greatness of sentiment and soul should be associated with vast space and heights; that somehow the beautiful in nature should feed and develop the beautiful in spirit. And yet, and yet, what shall we do with some of the facts in the case? Do the exceptions prove the rule? Questionable logic that, always, we think. We travelled over a beautiful country, we rejoiced in the rich fields and broad meadows and wood-crowned, sky-capped mountains. Surely here, we said, the people must have broad views and sympathies. Surely here it will not be hard to awaken an interest in others in this great woman-movement of the age.

We stopped at a little village; the good sister who wished us so well, and helped us so bravely, gave us fair warning that the soil was hard and very barren,—good to grow corn and wheat, but not so good to grow some other valuable things; but we were sanguine; the story never had been told; but woman's heart was touched with it,—we had faith in it and them.

And we told it very plainly, we thought more powerfully, may be, than we ever had before: *duty* and *privilege*, *opportunity* and *obligation*, were expounded, at least, with feeling and fervency. Then, when the shades of evening were gathering, the test was applied. Would they organize? Who would join? The house did not rise to its feet; all did not speak at once, or at all. One solitary figure stood; one voice was heard. We adjourned, pitying them almost as much as some other women farther off, and inwardly wondering, if we undertook the home work, if this would not be a good field for operations.

But we had yet a lesson to learn in that place,—aye, two lessons,—and if we failed to teach, we did not to learn. First, *convince and convert and consecrate one woman to a cause, and the cause will live*. This woman, who stood alone, our hostess, said, "I will not give up yet, nor must you. Surely some will reconsider and meet you to-morrow morning with their name and pledge for this work." We hoped so, would wait, but were not now so sanguine. The morning came, but not the repentant crowd,—only

one woman and one young girl. But the young girl (a new convert) went back and constrained her mother to come in, and the home whose hospitality we partook mustered six members, from the old grandma to the four-year oldling; and yet one more was wanting to make the number required to organize a society. Now, the other lesson,—how it has touched my heart when I have thought about it! Said one of the two who had responded to our call, "I will tell you who the next will be, if you will take her. A little colored girl sat upon the gallery steps while you were talking, and her heart was greatly touched. When we went home, she said to me, 'I wish I could help to teach and save these poor women and children. Might I belong and help?'" She was told she might if she could earn the money. "Then, may I have a pint of those berries I gathered to sell to make the first weekly payment?" And when she was told she might have the whole that she had gathered, with a glad heart in the early morn she was up and off, and sent to us sixteen cents as an offering, an instalment of her membership fee in the W. F. M. S. In this wise was our society organized in J—n. I think in the books above, among the great workers in our cause, among the honored names, will shine those of that woman and that child,—that woman who would not give up, that child who gave her all.

They have *done what they could*; and as the balances of the sanctuary weigh not the offering but the spirit, as of another woman, the memorial will be kept.

We sped onward around mountain bases, over mountain-sides, while the air and scenery worked witchery in blood and spirit. One minister's time and team were pressed into the service of the W. F. M. S.,—and right nobly were we served. Everywhere we found the way prepared before us,—the soil ready for the seed. We took up what seemed to us crosses, and lo! they were covered with blossoms. We tried to do solid, permanent heart-work. Nor was it entirely in vain, it would seem. In one place a timid woman, but true, the wife of a minister, said, "I have never yet spoken or prayed before any one, but I am ready now to do anything. I will not withhold aught from this cause that may help God's kingdom come." In another, the minister stood up and said, "I

join for myself, for my wife, for my three children, and I *join for life*. *I recognize this to be a chosen agency for the conversion of the world. I would not dare not to be in active connection with it.*"

It was our privilege during our wanderings to occupy ground grandly historic in the annals of American Methodism. There stands now, on "Sam's Creek," a church not unlike the better class of country churches, but it occupies ground in a peculiar sense hallowed. It stands on the site of the original and famous "Log Meeting House," built by Strawbridge in 1764, and that contends with John Street for priority as a Methodist preaching place. Ever since that spot has been consecrated to pure and devout worship after the manner of the people called Methodists. Asbury here sounded the trumpet of the gospel, and ever since an unbroken and not unworthy apostolic succession has been maintained. We stood in the presence of the last of the line, "the young preacher," who humbly asked if it might be his privilege to belong to the W. F. M. S. We graciously permitted, with some reservation.

As memories of our heroic association gathered about us, as we called up the glorious records of the past, the cloud of witnesses who had testified here, and now sing the same songs, only in stronger, sweeter, richer, higher notes above, we rejoice to believe that the same spirit lingers and lives in the church. True, the manifestations are not the same; the developments differ; but the faith and hope and love that made our fathers strong, abide and bring forth fruit, as all the activities of the church to-day, all her revealings of hidden strength, all her developments of latent talents, her consecration and utilizing of her various working forces testify.

We rejoice in our past, not less in our present, and more in our future. The church never before had so extended, so manifold, so complete a working system for the evangelization of the world. To-day she touches hidden springs of power; she holds in her hand the key that unlocks the forces of the social kingdom. She enters the realm of manhood and childhood, and seeks to possess them for Jesus. To-day, the true principles of a sound philosophy, of a wise policy, are being employed in the evangelization of the

world; teaching goes with preaching; it is sought to preoccupy the youthful mind as well as to convince and convert the adults. The almost omnipotent enginery of feminine and domestic influence is sought to be subsidized and employed in this work; and for the accomplishment of this the daughters of Zion have entered into a new consecration of love and labor. The day dawneth! God speed its coming!

I. H.

WOMAN'S FOREIGN MISSIONARY SOCIETY ON CIRCUITS.

[Suggestions by Mrs. W. A. Ingham, Secretary of Northern Ohio.]

I HAVE just returned from the organization of Savannah Circuit Auxiliary, — the pastor gallantly giving me the presiding elder's hour, Sabbath morning, at his last financial meeting before conference.

Long previous to 11 o'clock the church was crowded with an intelligent audience. Soon, every possible description of vehicle filled the streets. The aisles were densely filled, and it was estimated that one third of the people were outside; yet they stood perfectly silent and attentive. The pulpit and altar were filled with ladies and ministers, who participated in the exercises.

The president, two secretaries, and treasurer were chosen from the principal point on the circuit, a vice-president and collector from each of the other points, and memberships were solicited. We obtained sixty names and thirty subscribers to H. W. F.

There are many places where they think themselves too weak to sustain an organization; let this plan be carried out, and we will have no further excuse of that kind. Even our smallest circuits may have a society. Five members from A, ten from B, fifteen from C, and twenty from D, make a flourishing auxiliary. Less than this will be accepted where circumstances seem adverse. Such united work promotes harmony throughout the appointments. Let there be general missionary meetings once a quarter, and the church will be the gainer. Our women can sustain them. There is a great deal of talent and wealth among the ladies of the country. In June, I went into the heart of a

farming district, and we had a most enthusiastic meeting, for the president of the auxiliary there — a little woman with a musical voice — controls an audience equal to any presiding elder, and she blesses God every day for this Missionary Society, which gives her something to think of, something to work for. She is a farmer's wife, and the mother of well-cared-for children. And she is not the only one so capable and gifted; there are scores of them all through the circuits.

Let us have an auxiliary in every charge.

BEQUEST.

THE General Conference, at its last session, placed the Woman's Foreign Mission Society on a permanent basis, as one of the regularly constituted societies of the Methodist Episcopal Church. In doing this it empowered the society to receive legacies and bequests, as a corporate body. Under the new privilege, the New York Branch has been favored with, we believe, the first bequest. The particulars are as follows:—

The photographs of the orphans, sustained by the New York Branch in the Female Orphanage, Bareilly, India, were, a few months ago, sent from India to the corresponding secretary to be distributed amongst the patrons. A lady in Binghamton, on receiving the likeness of her protégé, was so touched by this token of the *living* work in India which she was aiding in sustaining, that she communicated to a friend her intention of providing for her "namesake in India, who might be working for the Master after her voice was silent in death," and also of leaving a sum of money to the society. She therefore sent for her lawyer, and in the presence of her family and friends, bequeathed \$300 for her namesake, Mary Webster, and \$1,000 for the New York branch of the Woman's Foreign Missionary Society. This aged saint closed a life of devotedness thus working for the Master. She has gone home, and we say "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Yes, as a train of followers will accompany an eastern monarch on his progress through his dominions, this work shall bring a train of followers to this saint; the souls of her sisters, in India,

shall shine in that train and adorn it for the place where "the nations of them which are saved shall walk," "and the kings of the earth do bring their glory and honor into it."

How noble to close a life of prayer and active duty for Christ, by such an act! May many more prepare their royal train in the same way, for the palace of the Great King!

C. BUTLER,

Cor. Sec. N. Y. Branch.

Passaic, New Jersey.

MRS. S. L. BALDWIN IN CINCINNATI.

REV. S. L. BALDWIN and family have been spending a short time in Cincinnati, previous to their departure for China.

The ladies of Cincinnati and vicinity have availed themselves of their presence, to stir up a new interest in the Woman's Foreign Missionary Society: for it is a fact, however lamentable, that deep as our interest may be in a good cause, it will flag, and sometimes almost die out, unless something is done to keep the fire of enthusiasm in a glow.

Brother Baldwin's time was largely occupied in attendance on the various conferences, whose sessions have just closed; though he did us most excellent service in two addresses, delivered at Cincinnati and Covington.

Mrs. Baldwin also addressed audiences of ladies at the above named places and at Walnut Hills. The interest excited by her remarks was wonderful; ladies seemed amazed at their own ignorance concerning the condition of a people embracing so large a portion of the earth's population. Many tears flowed at her recitals of incidents of her own observation, and a deep and wide-spread interest was awakened, in regard to our mission work in China, which will not soon sleep. We, as a branch, or perhaps as a society, have known so little of China. Our attention has been chiefly directed to India, and its needs ever since our organization.

Mrs. Baldwin has a very simple, direct way of presenting facts, which leaves one in no doubt that they *are* facts; she speaks without any attempt at artistic effect or fine-wrought sentences — from the heart to the heart.

She will not speak in a mixed audience; we merely name this, without either indorsing or

condemning; suffice it to say Mrs. Baldwin is thoroughly conscientious in the matter, and believes it would not be right for her to do otherwise. This sometimes gives rise to amusing incidents, as some gentlemen are persistent, and trusting to the tenderness of their fair sisters that no vigorous means will be used to eject them, refuse to take a slight hint; but we believe they generally find that with tenderness we know how to combine firmness.

In a certain city, a reporter insisted upon remaining, even offering to ensconce himself under the table or seat, that not even a hair of his head should be visible, and to give a "beautiful" report of her remarks; but Mrs. B. was inexorable, and quite crest-fallen he took himself away.

Brother Baldwin and family left us Sept. 17th, expecting to spend the following Sabbath at Salt Lake City, and reach San Francisco in time for the P. M. steamer, October 1st.

Let our prayers ascend, that the choicest blessing of heaven may rest upon this dear brother and sister and their little son, as they pursue their long journey to China, and let us be more zealous in holding up the hands of our workers in foreign lands.

MRS. R. R. MEREDITH.

NORTHWESTERN BRANCH.

THE last quarterly meeting of this branch, September 13th, was a time of special interest. It was held in Centenary Church, Chicago. The ladies met in the forenoon to pray for the blessing of God upon their outgoing missionaries. In the afternoon, important business was transacted. Among other items, a new branch by-law was adopted, providing for district associations, and a by-law for Auxiliary Societies, making it the duty of the Corresponding Secretary to give a note to one removing from a society, introducing her to the society to which she may go.

The evening was given to a public meeting. Mrs. R. F. Queal, the branch treasurer, presided with rare grace. After the corresponding secretary's report, the new missionaries, Lucy Hoag, of Albion, Michigan, and Gertrude Howe, of Lansing, Michigan, each spoke for a few mo-

ments, winning all hearts. Emily Huntington Miller followed with a finished and delightful address.

J. F. W.

EXTRACTS FROM MRS. BALDWIN'S LETTER, DATED "PINE BLUFF, WYOMING TERRITORY, 5,026 FEET ABOVE SEA LEVEL."

"Here we are on the broad Wyoming prairies. We have a nice little table in our section, and Mr. B. and I have been writing home; that finished, I propose to scribble a few lines to you. You need expect nought but scribbling, for writing upon even such steady-going cars as these is a matter of no little difficulty.

"Now for our surroundings. In the opposite section are an English gentleman and his wife, who have been in India, and are now going to live in Japan. In front of us are the Knowltons, Baptist missionaries, from Ningpo, who came home with us, and joined us at Galesburg to return with us; just behind us is a lady going to Salt Lake. A Mormon, we suppose, from her defence of the people, and her statement that the many wives are happy!

"Our train is a long one, — 500 soldiers being aboard; their cars, with the one Cha Cha is on, have been separated from us and we are moving in *two* sections. They come up to each eating station some time after we leave.

"These broad, grand old prairies, only bounded by the blue sky, make one realize how broad is the domain of 'Uncle Sam!' We came to the prairie dog villages this morning; their great city we passed a short way back; imagine a great level field, dotted all over with huge ant-hills; as we approach up spring dozens of the little rat-like-looking dogs, and each one scampers for his own little hill, upon which he jumps, throws himself back on his haunches, and sitting straight up, stares and barks at us in the most comical, saucy manner possible. . . . We are now ascending quite rapidly, and expect to be at Sherman, the highest point of the Rocky Mounts, about three this afternoon. . . . The prairies are narrowing and the hills nearing; we shall soon realize that we are on the *mountain-top*. We are high enough now for the horizon to seem close around us, and the sky looks very near."

OCEAN GROVE, NEW JERSEY.

At this charming "City of the Sea," during the camp-meeting, two meetings were held in the interests of the Woman's Foreign Missionary Society. An enthusiastic and prayerful spirit seemed to animate the ladies as they heard and talked of the progress of "Christian woman's work among the women in heathen lands." The strong west wind, as it swept across the tabernacle and touched the billows that rolled and foamed a few hundred yards from the tent, must have carried to the East many a prayer and hope that will yet be fulfilled in India and China, when the "sea of glory shall spread from pole to pole."

An appeal was made on behalf of the Woman's Hospital, in Bareilly, and a glad response came, in the form of \$270 laid down on God's altar, as a thank-offering for camp-meeting mercies! The ladies then organized a society, to be called the Ocean Grove Woman's Foreign Missionary Society, auxiliary to the New York Branch, enrolling one hundred and forty members and two life members.

A pleasing incident occurred during the last meeting. A dear little boy, who loves the missionary cause, stood up on a bench and repeated a missionary poem. A lady present left the tent, but quickly returned with her little son, and rising, she said, "If that little boy will repeat that poem again, I will give a dollar for my son, to constitute him a member." Little *Harry Higley* bravely rose and repeated his piece. Other mothers caught the spirit, and soon eighteen children were enrolled as members of the Ocean Grove Auxiliary! Long may *HARRY* live to be a worker for Jesus!

The children of Miss Ward's infant class in the camp-meeting Sunday school, also took their share in the missionary work, and raised eight dollars, which they wished to have appropriated to the purchase of some gifts, to be sent, as tokens of their love and interest, to the children in the Girls' Orphanage, in Bareilly. Thus God can lead "babes and sucklings to praise" His Divine Son, and our little ones can help to advance the glorious reign of the Prince of Peace.

C. BUTLER,

Cor. Sec. of the New York Branch.

Passaic, New Jersey.

MARTHA'S VINEYARD.

THE Martha's Vineyard Committee of the Woman's Foreign Missionary Society, held at the Vineyard, during the past summer, four weekly meetings, commencing July 30th.

Mrs. Rev. J. H. Twombly, of Madison, Wisconsin, presided at three of these meetings, which were addressed by Mrs. Twombly, Mrs. Rev. W. V. Morrison, and Mrs. Mitchell, of Norwich, Ct.; Mrs. Rev. Pliny Wood, of Cambridge, and Mrs. Judge Cooley, of Dubuque, Iowa.

The last meeting, a very interesting one, held on Monday afternoon, August 19th, was an adjourned annual meeting, Mrs. Cooley presiding. The meeting was opened by prayer, offered by Mrs. Rev. S. L. Gracey, of Pawtucket, R. I. A report was presented by the secretary and treasurer, and an essay, written by Mrs. Harmony C. Gardiner, was read by Mrs. Dr. Tiffany, of Newark, N. J., Mrs. Gardiner being prevented by illness from attending the meeting.

Addresses were made by Mrs. Cookman, the mother of the late Rev. Alfred Cookman, and by Mrs. C. C. Hine, of Newark, the latter with reference to plans of working in the Union Missionary Society, of which she is a member.

Mrs. Twombly, in response to a call for remarks, introduced Miss Emma Taber, who spoke with reference to her own work at the South among the freedmen.

The large tent in which the meeting was held was filled to overflowing, and the audience gave substantial proof of their interest by contributing \$90.15 (ninety dollars and fifteen cents) in response to a request for sixty, for the support of our Martha's Vineyard Bible Women in India, Matilda Adams and Josephine Merrill, who are sustained in their work by annual contributions from the Martha's Vineyard Committee.

A purse of twenty-five dollars was subsequently made up for Miss Taber.

MARY C. LEWIS, *Secretary.*

— THE Rev. Alexander Williamson, D. D., presents the following view showing the relative importance of China as a field for missionary labor:—

"Suppose no China, and suppose that the Chinamen were distributed over the whole world,—Europe, Asia, Africa, America, Australia, and the isles of the sea,—every third man you meet would be a Chinaman, and every third house a Chinese dwelling."

—A LUCKNOW missionary who is trying to form a collection of Hindoo gods has several shelves in his study filled with images, where they have been exposed to the view of every one who calls on him. A few days ago an inquirer came, a very honest man, apparently, and seeing the idols in the Pádri Sáhib's room very naturally concluded that they were kept there for religious purposes. The next day, the missionary was more than surprised on going into his study, to find the inquirer of the day before, stripped in the usual way, and offering a regular pújá with rice and flowers to the idols. We recently heard of a similar mistake made by a lady's áyah. She had been living with the lady for some time, and when spoken to about religion she said, pointing to a plaster bust on the table: "Why Mem Sáhib, I worship the same god you do; I have not worshipped any other one these six months."

— Lucknow Witness.

Children's Corner.

VISITS TO THE CHINESE.

BY MISS SARAH WOOLSTON.

I HAVE told you how the Chinese come to see us; now, would you like to know about some of the visits we make?

Nearly all the Chinese live in cities, or villages, and we hardly ever see a house standing by itself in the country. When we go to a village, out run all the dogs the first thing, — yellow dogs, black dogs and white, and all bark as though their lives depended on it. Then the people come round, and may be some of them are inclined to be rude; but a few words in Chinese act like a charm. "Why, they speak the language." "They have ability," and they suddenly grow very polite, ask us to go in and sit down, drink tea and talk. They make remarks on our hair, — "why, it is not black," "round eyes," "long noses," "wear hats," "no ear-rings," etc., etc. They give us tea to drink, and offer us the brass pipe to smoke. We seldom go to a place unless we have acquaintances there, and we never go to large villages without a special invitation, because we cannot manage so many people.

One day the mother and intended mother-in-law of two of our school-girls came to our house and said, "You promised us when you had time you would come to our village; now we have come to lead you there to-day because we have leisure;" so we went with them. One of them stopped by the way to buy cakes, and just before we reached the place she ran ahead to charge the people not to make a noise.

They all were very quiet and polite. We saw they had made ready for us by sweeping up their houses, scouring the tables and benches, and preparing, besides tea, cakes and oranges. In one house they invited us to stay to dinner; but I fear if we had accepted their kindness they would have been greatly puzzled to know what to do about it.

Another time we went to see a woman who often visits us. Her little room was soon so crowded we were compelled to stand up; among the rest, a fat pig came in one door, pushed its way through the room and went out the other side.

Chinese houses are small and very dirty; the chickens and pigs are taken in at night and allowed to come in in the day-time. There are fine, large houses, but we seldom see inside those. No matter how small the house is, there is always a place for the idols, and these are often old and dusty.

Foochow, China.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.) I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Waltham, Ms.	Mrs. W. A. Northrup,	84	25
Bristol, N. H.,	Mrs. Chas. Forrest,	28	14

Life Members. — Chelsea, Walnut St. Church, Mrs. Rufus Gerish. Lawrence, Haverhill St. Church, Miss Amelia Parkinson, Miss Lena Hall, Miss Clara Foote. Springfield, Mass., Trinity Ch., Mrs. J. W. Phelps.

Mrs. W. F. WARREN, Cor. Sec.

NEW YORK BRANCH.

Ocean Grove,	Miss A. Noble,	142	
Jacksonville, N. Y.	Miss Mary Farrington,	20	10
Ithaca, N. Y.	Miss A. Fairchild,	43	20
Herkimer, N. Y.	Mrs. Rev. R. Cobb,	28	
Frankfort, N. Y.	Mrs. A. Jocelyn,	15	
(Organized by Mrs. Hillman.)			
Cohoes, N. Y.	Miss Kate R. Buss,	57	25
Glen's Falls, N. Y.	Miss Sarah Platt,	15	25

C. BUTLER, Cor. Sec.

CINCINNATI BRANCH.

Gallopola, Gallia Co.	Mrs. J. E. Moore,	67	31
Lake Branch, Logan Co.	Mrs. L. Smith,	10	1

Life Members. — Mrs. J. E. Moore, Gallopola, O. Mrs. I. D. Stubbs, Ashland, O. Mrs. Rev. G. N. Pepper, Wooster, O. Mrs. Rev. J. Matlock, Wooster, O.

Mrs. R. R. MEREDITH, Cor. Sec.

CENTRAL BRANCH.

Blairsville, Pa.	Miss E. Sinsabaugh,	40	39
Selona, Pa.	Mrs. Hattie Cuddy,	22	12
Waverly, Pa.	Miss C. B. Pierpont,	20	30

Life Members. — Mrs. Ruth Austin, Reno, by her children, Mrs. Culver, and Mr. Austin. Mrs. Dr. A. Wheeler, by Meadville Auxiliary.

CORRECTION. — For Jackson, Penn., in October Number, read North Jackson, Penn.

A. M. LONGACRE, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

SEPT. 1ST TO OCT. 1ST, 1872.

New Hampshire. — Tilton Aux'y, thro' Miss Etta Couch, \$4.25; Concord, from Mrs. Benjamin Badger, \$10.00; at Epping Camp Meeting, for the support of a Bible Reader, thro' Mrs. O. W. Scott, \$40.00; Chichester, from Mrs. M. W. Sanborn, \$1.00; Marlow Aux'y, thro' Mrs. P. E. Fox, \$5.00. Total, \$60.25

Vermont. — St. Albans Auxiliary, through Mrs. Emma Beeman, \$4.10; Acuteville Aux'y, thro' Mrs. C. J. Haskell, \$16.00; Hardwick Aux'y, thro' Miss S. E. Hathaway, \$10.75; Montpelier Aux'y, through Miss Mary L. Nutt, \$31.00; North Danville Aux'y, through Mrs. G. W. Tuttle, \$2.25; Danville, \$2.50; Windsor, \$2.75; Waterbury Centre, Mrs. C. H. Newell, \$1.00; Mrs. N. Robinson, \$1.00; Springfield Aux'y, thro' Mrs. Jos. Messinger, \$23.00; Gouldsville, Mrs. G. T. Cass, \$1.65; Williamsville, Mrs. R. M., \$1.00; Poultney Aux'y, thro' John J. Noe, \$14.00. Total, 111.90

Massachusetts. — Boston, Hanover St. Ch., Mrs. Wm. Atkinson's Mite Box, \$1.50; Boston Highlands, Highland Ch., \$17.00; South Boston, Dorchester St. Ch. Aux'y, thro' Miss Carrie Hinckley, \$4.00; from four young ladies, towards support of a Bible Reader in India, \$5.15; Miss C. Hinckley's Mite Box, \$3.00; East Boston, Mrs. E. F. Porter, towards the rent for room, \$1.00; Chelsea, Walnut St. Church Aux'y, thro' Mrs. H. McKinstry, \$20.00; Park St. Church, Louis Holway's Mite Box, 50c.; Hamilton Camp Meeting, from the Misses Ball's Mite Boxes, \$3.50; Medford, through Mrs. W. C. Child, \$12.00; Mrs. B. T. Mills, \$1.00; Melrose Aux'y, thro' Mrs. S. D. Taylor, \$15.00; Lynn Aux'y, thro' Mrs. H. S. Humphrey, \$68.00; Waltham Aux'y, through Mrs. W. A. Northrup, \$20.00; Newton Centre, Mrs. Marshall P. Rice's Mite Box, \$6.00; Watertown, Mrs. Sharp's Mite Box, \$3.36; Lowell, St. Paul's Church Aux'y, through Mrs. Etta F.

Weeks, \$5.12; Miss Lucinda Currier's Mite Box, \$3.60; Lawrence, Haverhill St. Church, proceeds of a Strawberry Festival, from Mrs. Haigh's S. S. class, to support Miss Swain's Assistant, \$60.00; Woburn Aux'y, through Mrs. D. Hadley, \$8.00; Fitchburg Aux'y, \$7.00; from sale of tatting, \$3.00; Northampton Camp Meeting, from a Friend, \$3.00; Haverhill First Church Aux'y, through Miss E. H. Bennett, \$6.00; West Medway Aux'y, thro' Mrs. M. B. Richardson, \$1.00; Springfield, Trinity Ch. Aux'y, through Mrs. S. J. Chapman, \$35.00; Coleraine Aux'y, through Mrs. A. C. Donaldson, \$2.00; Chicopee Aux'y, through Miss Belle H. Doane, \$30.00; Plymouth, Mrs. Rev. A. W. Mills, \$1.00; Stoneham Aux'y, through Mrs. Abbott, \$4.00; Ashland Aux'y, through Mrs. C. D. Hemenway, \$15.00. *Hamilton Mite Box Collections*, thro' Mrs. Ellis: from Highland Church, \$7.75; from Winthrop St., Boston Highlands, and from Beverly, \$2.00. Total, \$380.48

Rhode Island. — Providence Aux'y, through Mrs. John Kendrick, Chestnut St. Church, \$28.00; Mathewson St. Church, \$8.50; Broadway Church, \$7.75; Trinity Church, \$5.00; St. Paul's Church, \$2.75; Woonsocket, \$3.00; Donation from Miss Frelove Harris, \$5.00. Total, 60.00

Connecticut. — Norwalk Aux'y, thro' Miss R. E. Fitch, \$17.00; North Manchester, Mrs. J. B. Wood, \$1.00; Miss M. M. Loomis, \$1.00; Pequonnock Bridge, Mrs. C. Morgan, \$1.00; Colchester, Mrs. E. Standish, \$1.00. Total, 21.00

Total, \$632.73

MRS. THOMAS A. RICH, Treas.

706 Tremont Street.

NEW YORK BRANCH.

AUGUST 1ST TO OCTOBER 1ST.

New York. — Newark Aux'y, thro' Mrs. J. W. Benton, to support Naomi D. Newark, \$30.00; Rose Aux'y, thro' Mrs. L. A. Baldwin, \$11.00; Owego Aux'y, from Miss Martha Brooks, thro' Mrs. Dr. Butler, \$15.00; Buffalo Aux'y, thro' Mrs. W. S. Tift, six months' support of Bible Reader, \$30.00; Port Jefferson, Mrs. Rev. A. B. Smart, thro' Mrs. Butler, \$10.00; Miss Pauline Borland, \$1.00; Elmira Aux'y, thro' Mrs. E. K. Weaver, \$27.31; South Lansing Aux'y, thro' Ellen Muiier, \$6.50; Albion Aux'y, thro' Mrs. Lena G. Brenner, \$20.00; Buffalo, Delaware Av. Church, thro' Mrs. W. S. Tift, for support of orphan to be called Dela Ware A. Temple, \$30.00; Cazenovia Aux'y, thro' Mrs. D. E. Haskell, \$30.00; Tarrytown Aux'y, thro' Mrs. William De Revere, \$32.50, \$30.00 of which for support of orphan Sarah H. Wheeler; Mexico Aux'y, thro' Miss H. C. Peck, \$18.75, \$15.00 of which, with \$5.00 previously given to make Mrs. Van Duzee a Life Member; Geneva Aux'y, thro' H. Hayes, \$30.00, for support of orphan Geneva Amelia Taylor; Canandaigua Aux'y, thro' Mrs. William Lozier, \$47.00; Lima Aux'y, thro' Delia C. Dodge, \$15.50; Rhinebeck Aux'y, thro' Phoebe A. Curtis, \$54.85; Auburn Camp Meeting, thro' Mrs. Fox, \$5.00; Mrs. H. D. Hermand, \$1.00; Plattsburg Aux'y, thro' Mrs. A. Williams, \$10.00; Troy Aux'y, thro' Mrs. Jos. Hillman, \$59.25; also, by same, Glens Falls Aux'y, thro' Sarah F. Platt, \$6.00, \$13.00 having been paid in July and included in Round Lake Report; also Argyle Aux'y, through Mrs. Thos. Barker, \$10.00; L. M. Fenner, Round Lake, \$5.00; Potsdam Junction, thro' Mrs. Duocolin, \$5.37; Binghamton Aux'y, through Mrs. N. Y. Child, \$19.00; Mrs. Twitchell, \$5.00; cash for photographs by Mrs. Butler, \$51.00; Bedford Street Mite Boxes, \$1.21; Allen St. Mite Boxes, thro' Mrs. McAllister, \$7.50; Bedford St. Church, thro' Mrs. Reid, \$14.06; Duane St. Church, thro' Mrs. B. F. Clark, \$3.00; Mite Box; Mrs. Unsworth, \$1.00, family Mite Box; Mrs. J. L. Van Boskirk, \$6.75; Fredonia Aux'y, thro' Elizabeth Richardson, \$24.00; Waverley Aux'y, thro' Mrs. M. A. Morse, \$10.00; Syracuse Aux'y, through Miss Clara Andrews, \$34.20; Oswego Aux'y, thro' Mrs. E. L. Thornton, \$7.00. Total, \$694.75

New Jersey. — Ocean Grove, Miss Harriet Gailborg, \$1.00; Mrs. C. J. Pearne, for Women's Hospital in Bareilly, including \$20.00, Life Membership from Mrs. E. J. Woodin, \$251.25; Paterson Aux'y, thro' Mrs. Willett, \$12.40; Jersey City Mite Box, receipts for six months by Mrs. De Vinne, through Mrs. Lovejoy, for six months, \$44.00. Interest on daily balances in treasury, \$21.63. Total, 330.28

Total, \$1,025.03

MRS. ORANGE JUDD, Treas.

245 Broadway, New York City.

NORTHWESTERN BRANCH.

FROM SEPTEMBER 1ST TO OCTOBER 1ST, 1872.

Illinois. — Brooklyn, \$27.98; Rockton, \$11.75; Griggsville, \$24.00; Sterling, \$10.00; Wilmington, \$11.17; South Belvidere, \$4.25; Poplar Grove, \$6.00; Mahomet, \$5.00; Mrs. E. Ford, Caledonia, \$1.00; Geneva, \$10.00; Ellison, \$10.55; Marengo, \$5.00; Polo, \$35.20; Rockford, Court St. M. E. Church, towards support of orphan girl, Julia Daugherty, \$41.00; Morrison, \$11.75; Ottawa, \$10.25; Lincoln, \$6.35; Chicago, Grace M. E. Church, \$14.00; Chicago Centenary M. E. Church, \$7.00; New Lenox, \$3.50; Rock Island, raised by S. S. for support of their orphan Sophronia Hadsell, \$50.00; Chicago, Trinity M. E. Church, \$36.00; Elwood, \$14.00; Waukegan, \$17.00; Chicago, from Miss Hattie A. Cowen, of Centenary Ch., for support of an orphan, \$30.00; Chicago, Clark St. M. E. Church, \$62.85; J. McLennon, sends \$40.00 of last amount for supporting an orphan; Litchfield, \$17.55; Peoria, Hale Chapel, \$9.50; Yellowhead, \$12.00; Milan, \$3.33; Pontiac, \$3.42; Toulon, from Mrs. E. S. Beck, \$1.00; Woodstock, \$9.00; from Ill. Conf., thro' J. Montgomery, Bloomington, \$97.25. Total, \$658.65

Indiana. — Brookville, \$4.50; Thorntown, \$6.00; Martinsville, \$6.50; New Durham, \$2.85; Salem Chapel, \$10.00; Valparaiso, \$2.75; Michigan City, \$12.00; Jeffersonville, \$7.00; Argos, \$4.00; Lebanon, \$34.00; Madison, Trinity M. E. Ch., \$14.25; Kendallville, \$10.00; Brookston, \$17.00; Muncie, \$8.25; Elkhart, \$10.00; South Bend, First M. E. Ch., \$5.00; Stockwell, \$11.00; Mt. Vernon, \$21.75; New Albany, Centenary M. E. Church, \$115.00; Thorntown, \$40.00; Indianapolis, Trinity M. E. Church, \$25.15; Indianapolis, Roberts' Park M. E. Church, \$6.25; Aurora, \$15.85; Lafayette, 9th Street M. E. Ch., \$10.00; Indianapolis, Grace M. E. Church, \$10.00; Indianapolis, Third St. M. E. Ch., \$2.00; St. Paul, \$7.15; Rushville, \$5.00; Rising Sun, \$5.00; Seymour, \$12.50; Edinburg, \$5.00; Crothersville, \$2.00; Southport, \$3.11; Greensburg, Centenary M. E. Church, \$6.75; Indianapolis, Asbury M. E. Church, \$11.75; Channoe, \$7.10; Connersville, \$15.00; Rochester, \$11.00; Goshen, \$3.50; Wabash, \$10.75. Total, 526.71

Wisconsin. — Milwaukee, Summerfield, charge \$20.00 Milwaukee, from Mrs. C. P. Huntington — found in her purse after her death — \$20.00; Ft. Atkinson, \$8.50; Omro, \$5.50; Waupun, \$3.50; Wauwatosa, \$7.50; Beloit, \$11.08. Total, 76.08

Michigan. — Fenton, \$5.85; Belleville, \$5.63; Ypsilanti, \$7.75; East Saginaw, \$16.00; Ann Arbor, \$33.00; North Adams, \$15.00; Tekonsha, \$8.00; Coldwater, \$35.00; Sturgis, \$6.50; Dewitt, \$3.55; Colon, \$5.00; Adrian, \$32.00; Litchfield, \$3.30; St. Johns, \$14.25; Cooper, \$6.42; Northville, \$9.00; Albion, \$17.50; Kalamo, \$8.80; Rockford, \$2.50; Mt. Morris, \$5.45; Rochester, \$6.00; Armada, \$3.75; Mungerville, \$11.55; Dixboro', \$5.50; Free Ch., \$9.50; Fowlerville, \$3.20; Nottawa or S. W. Colon, \$9.25; Grand Rapids, \$3.92; Perry Centre, \$7.00; Battle Creek, \$20.00; Three Rivers, \$12.05; Corunna, \$5.00; Burton, \$2.00; Jackson, \$26.50; Dowagiac, \$7.00; Saranac, \$7.43; Portland, \$26.25; Centreville, \$10.00; Commerce, \$5.50; Grand Ledge, \$18.25; Oneida, \$3.20; Watertown, \$15.00; Delta, \$9.95; Wacousta, \$4.75; Leslie, \$14.58; Alaska, from Mrs. Nettie Hollister, \$1.00; Mrs. Brunson, \$1.00. Total, 494.63

Total, \$1,679.99

CORRECTION. — In the October number, Richmond, Ind., is credited with \$10 and \$36. It should read Richmond, Pearl St., \$20.00 of the \$36.00 constitutes Miss Emily John a life member.

Evanston, Ill.

Mrs. R. F. QUEAL, Treas.

ST. LOUIS BRANCH.

SEPT. 1ST TO OCT. 1ST.

Missouri. — Central Church, St. Louis, \$10.20; Springfield, from Mrs. T. H. Haggerty on Life Membership, \$15.00. Total, \$25.20

Iowa. — Dyersville, \$6.45; Mt. Algor, \$3.50; East Waterloo, \$7.00; De Witt, \$6.40; through Miss Leonard, on sale of Miss Porter's photographs, \$9.65; donations, \$12.65. Total, 45.65

Minnesota. — East Prairieville, 75c.; East Prairieville, from Bessie Brand, 50c.; Castle Rock, \$3.50; Anoka, \$7.05; St. Charles, \$4.88. Total, 16.68

Kansas. — Cawker City, \$3.50; Leavenworth, \$25.00; Atchison, \$11.00; Olathe, \$5.20. Total, 42.70

Nebraska. — Brownville, \$5.70; thro' Mrs. Angie Newman on sale of Miss Porter's photographs, \$9.50; Donations in Brownville, \$5.11; Donation from Dr. Arnold, \$1.00. Total, 21.31

From Mrs. Prescott on sale of photographs of Orphans in India, \$11.50. Total, \$11.50

Total,
17 South 15th St.

\$163.04
MRS. W. A. JONES, Treas.

CINCINNATI BRANCH.

SEPT. 1ST TO OCT. 1ST.

Ohio. — Trinity, Cincinnati, \$100.00; Mt. Auburn, Cincinnati, \$4.55; Lewis Chapel, \$7.30; New Holland, \$9.00; Kinderhook, \$2.75; Davison's Chapel, Dayton, \$9.85; Germania Society, \$12.00; Walnut Hills, Cin., \$3.00; Allens, \$6.00; Greersburg, \$19.50; McConnellsville, \$9.50; St. Paris, \$7.25; Haverhill, \$5.35; Franklin, \$20.00; Plymouth, \$9.00; West Bedford, \$11.30; Tiffin, \$30.00; St. Paul, Toledo, \$53.95; Christie, Cin., \$22.00; York Street, Cin., \$15.00; Plumb Creek, \$3.60; Athens, \$15.00; Marion, \$23.00; Sandusky, \$18.50; Newtown, \$2.60; Mrs. W. H. Painter, Crestline, for Bible Teacher, \$5.00; Marysville, \$8.10; Walnut Street, Chillicothe, \$20.00; Westville, \$30.00; Painesville, \$5.00; Geneva, \$32.67; "friend at Dundee," \$10.00; Barnesville, \$7.75; Flushing, \$5.00; Seventh St., Zanesville, \$20.00; Wooster, \$74.80; Mrs. C. C. Brown, Carey, Wyandott Co., \$4.00; Dry Run, \$8.00; Upper Sandusky, \$13.00; Akron, \$49.81; Clintonville, \$20.00; Newberg, \$16.00; Coles' Chapel, \$2.95; Clarksburg, \$22.05; West Liberty, \$10.40; Ravenna, \$10.60; Eureka, \$15.62; Newport, \$3.50; Segler Chapel, \$9.00; Elyria, \$22.70; Sugar Grove, \$5.00; East Townsend, \$11.50; "friend at Granger," \$1.00; "friend at Wellington," \$1.00; Bellevue, \$10.00; Edinburg, \$12.00; Rev. I. F. Loyd, \$15.00; Mears Chapel, \$6.00; West Jefferson, \$11.00; Wellsville, \$26.18; Hardin, \$5.00; Savannah, \$30.00. Total, \$977.63

Kentucky. — Maysville (Mrs. Greathouse (\$3.00), \$22.50; Union Church, Covington, \$12.00. Total, 34.50

West Virginia. — Morgantown, \$12.50; Moundsville, \$15.00. Total, 27.50

Total,
68 West 7th St., Cin.

\$1,039.63
Miss H. A. SMITH, Treas.

CENTRAL BRANCH.

AUG. 1ST TO OCT. 1ST.

Pennsylvania. — Premium on gold draft from Reno, \$13.05; interest from Mrs. Longacre, \$1.20; Mansfield, \$7.50; Lancaster, \$11.00; Susquehanna Depot, \$24.50; Blairsville, \$18.50; Providence, \$7.00; North Jackson, \$5.75; Carlisle, \$8.50; Salona, \$10.10; Reno, donation of Mrs. J. S. Austin for Bible Women at Cawnpore, \$100.00; Pittsburg, second year's support for "Susan Morgan," \$30.00; 1st year's support of orphan to be called "Blanche Wallace," from William W. Wallace, \$50.00; membership, \$28.55; Pittsburg, Butler Street, \$36.00; Germantown, \$22.25; West Philadelphia, Christ Church, \$14.50; Birmingham, support of orphan to be called "Sarah Thompson," from John R. Thompson (a tribute of regard from a son for a sainted mother), \$35.00; Huntington, Mrs. J. D. Brown and friend, \$3.75; Meadville, \$35.31, — \$20.21 proceeds of a tea drinking; Life Membership of Mrs. Dr. A. Wheeler, Meadville, \$20.00; Emory Church, Pittsburgh, \$14.00. Total, \$476.46

MRS. A. W. RAND, Treas.
2015 Spring Garden St., Philadelphia.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. R. R. Meredith,
Mrs. J. F. Willing, Miss Isabel Hart,
Mrs. M. C. Nind, Mrs. J. H. Knowles,
Mrs. F. R. Johnson, Mrs. E. W. Parker.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxiii. 11.

VOL. IV.

BOSTON, DECEMBER, 1872.

No. 6.

A WOMAN'S VISION.

BY FELICIA R. JOHNSON.

THE summer days were fair and warm and still,
Save when some hidden locust haply sung;
Or humming-bird, about her casement sill,
Among the honeysuckles whirled and swung.

She heard the creek that gurgled through the fern,
The quails that whistled in the ripened wheat;
Between the yellow windrows could discern
The poppies crushed beneath the reapers' feet;

And, sighing, said, "Ah, me! that I should seem
So like the quails, so like the thoughtless creek;
So like the poppies in the wheat, a dream—
Ah, me! that women's hands should be so weak!"

Thus, day by day, she pondered more and more
On holy works and deeds of high emprise;
Since love like that she to the Master bore,
Makes honey-sweet the cup of sacrifice!

No poor wayfarer ever asked in vain,—
In Christ's dear name she served him alms and food,
With words that fostered in his sluggish brain
A dim perception that the Lord is good.

Yet, while her needle dainty stitches wrought,
From grayest dawn till sunset stained the west,
Through all her web of musings ran the thought,
Like threads of silver,—how to serve Him best.

In dreamy languor came the autumn time;
The creek was choked, so fast the leaves did fall;
And, later, glistening with the earliest rime,
She saw the gravestones, past the church-yard wall.

"Ah, blessed dead, how calm ye lie!" she said;
"At rest for aye, from labor fitly done;
Careless if sere leaves scatter overhead,
Or roses redden in the summer sun.

"Fain, fain would I with you be lapped to sleep
In long sere grass, where thrushes' songs are rife;
No harvests ripen for my hands to reap;
Sheafless I stand, and loathe my barren life!"

"Child!" spake a voice more sweet than smitten lyres;
"Be comforted; for see, your work is found."
She looked, and lo! beside the church's spires,
A heathen temple reared its dusky round!

Misshapen idols glared from niche and fane,
And long-veiled women at their feet were prone,
Striving with gifts, and tales of bitter pain,
To move compassion in those breasts of stone.

In vain; the gods were dumb and answered naught;
No love divine gave laughter for their tears;
And in zenana shades they never caught
The promise of the coming brighter years.

Babes wailed their short lives out by public ways;
The old beside the yellow Ganges died;
No thought of God was found in all their days,
No hope within that darkness could abide.

All this she saw, and then the vision passed.
"Dear Lord," she cried; "I thank thee for this hour,
This work for woman's feeble hands thou hast,
With souls Thou dost my poor existence dower!"

So God has shown us in the ripened time
White harvest-fields, that wait for us to reap;
O, may we bind our sheaves in every clime,
And run with joy the harvest-home to keep!
Pittsburg, Pa.

VACATION LETTER FROM MISS S. H. WOOLSTON.

I.

HAVING dismissed school for vacation, we have come up to Drum Mountain Monastery to spend a few days, for rest and a change. Mr. and Mrs. Hartwell of the "A. B. C. F. M." are stopping here also. The weather is intensely warm, but it is about eight degrees cooler here than down in Foochow. We have brought our chairs out into the centre temple, the coolest place we can find, and have it all to ourselves, excepting the idols. Facing us are the "Three Precious Ones,"—the past, present, and future Buddhas,—immense images seated in lotus flowers. They reign 25,000 years each. They have quite contented expressions so far as their faces are not blank. At the right of the centre idol, which holds a tiny image eight inches high in its hands, is a standing figure with a young face; at the left another, old and wrinkled. All these are looking down with eyes

nearly closed. Down the sides of this temple are the eighteen disciples of Buddha, nine on either side. They are much larger than life and have various expressions and positions, — some with open mouths and one hand raised as though speaking, several have staring eyes, and there is one with dimpled cheeks and smiling face. One has a ring in his hand, another a mosquito brush, others a staff, cymbal, lotus flower. A fat fellow with a rosary is laughing, his next neighbor sits with folded hands, and the next is reading a book. One quite aged has but two teeth left. Several wear sandals or boots, others shoes and stockings, while two or three have their shoes slipped off lying in front of them, and their feet tucked up tailor fashion. There is one with a tiny ball between his thumb and finger, about which he is earnestly talking; his eyebrows and beard are rather like grains of corn than hair, and are painted red. All these have flowing robes, are made of clay, and gilded; their eyes, hair, if they have any, lips, teeth, and shoes are painted. These images are not all, but I shall have to go round and count the others and see what they are.

There is a small, fat "Laughing Buddha" seated in a red arm-chair, two gods riding elephants, two on tigers, two standing in lotus flowers. Kwang Ing, the "Goddess of Mercy," is seated in a lotus, a crown on her head, and five attendants around, one of them just presenting her something, another looking very fierce with a sword lying across his clasped hands. I must not omit the two gods in armor, each occupying a little curtained niche of its own.

Behind the partition against which the "Three Precious Ones" are placed, are thirty-six other images, from one foot high to more than life size, all, with one exception, in meditative mood, with downcast eyes. The gods have wonderfully large ears.

On the altars in front of the three colossal images are small idols, incense urns, candlesticks, and flower vases. A large drum in one corner of the temple and a bell in another are used every day at worship. Lanterns are hung here and there, three of which are kept constantly burning. Sister asked the man who came in to trim these, "Why do you keep a light burning when the sun shines?" He said, "So the gods can see."

There is a large bronze — I hardly know wheth-

er to call it bell or drum. One kind of drum is somewhat like a skull, and just outside the door is a huge wooden fish, which is beaten to summon the priests to worship and meals.

Many streamers — scarlet, lemon, orange, and white — suspended from the ceiling and tipped with little bells, make a pleasant tinkling when stirred by the breeze; these, as well as the tablets on the pillars, and those above and in front of the gods, are ornamented with ancient or modern characters.

Besides what I have mentioned, you must fancy half a dozen kneeling stools with scarlet cushions placed in prominent places for leading worshippers; also, in rows, covering two thirds of the tiled floor, low, slanting stools, with three coarse mats on each. Occasionally a priest comes in, bows several times before one or more of the idols, then passes out, perhaps to worship in some other place. Sometimes they may be seen walking about the courts, rosary in hand, murmuring the name of Buddha and slipping a bead for each repetition.

16th August.—We are sitting out under a camphor tree on a high bank overlooking the monastery. The terraces between us and that are cultivated. Here is a novel way of pumping water: two coolies have a bucket between them, each holding a rope tied to the top and bottom of it; this they swing backward and forward over a small pool, dipping it slightly as they do so, and throwing out water over a terrace of greens; as it runs down the trenches between the beds another man with a long-handled dipper throws it up over the plants. You would think them in danger of being drowned out; but a Chinaman always knows how to garden.

Three or four sacred cows are coming towards us. I wonder whether we shall have to move for them. They are no better behaved than other cows, though as fat and sleek as can be. There is quite a number of sacred animals, among them two sheep, which are rarely seen in Foochow, as they are all brought from the North. There are pigs, goats, ducks, geese, chickens, all presented by persons seeking merit, and are taken care of till they die. Even the eggs are buried. The Buddhists, will not kill a roach or a snake, but when their bedsteads need cleaning they immerse them in the fish-pond; either drowning is not

killing, or perhaps in this case the water is guilty.

The fish-pond is said to be seven hundred years old, and is full of fine, large fish, all sacred, besides being honored by one or two sacred turtles. The story of the pond is this: Long ago, many of the inhabitants of the monastery were ill, and all efforts to afford relief were unsuccessful till this pond was made, when they all suddenly recovered. Visitors sometimes do a little harmless fishing. They get the hard cakes made with a hole through them, tie them to a rod and line, and angle successfully. The fish crowd around in shoals, and frequently, in their eagerness for a bite, jump quite out of the water.

EXTRACTS FROM MISS SWAIN'S QUARTERLY REPORT.

THE past quarter in some respects has been of unusual interest to us. On the 20th of April, thirteen of our medical class passed a satisfactory examination, and received certificates of practice, signed by Rev. Dr. Johnson, and the two civil surgeons of the station, who were present and assisted in the examination. Nine of the girls have since been married and left the school. Three only have left Bareilly; the others married students of the theological school and will remain here the present year, and perhaps longer. Four of them are employed as Bible readers, and teachers in the city, and practise as they have opportunity. Some of them are doing very well indeed. During the month of April and early part of May, there was considerable sickness among the natives; we averaged seven and eight visits a day for some time, and were called to twelve new zenanas, most of them Hindoos, and among the better class of natives. Our visits upon the sick number two hundred and twenty; dispensary patients three hundred, for the past quarter. There was scarcely any sickness during the month of June; although the weather was very hot, there was no prevailing disease among the native population. Bareilly is a remarkably healthy station compared to many of the stations in the northwestern part of India.

We have no medical class at present, but intend organizing another the 1st of October.

Our Bible reader Eliza visits seven zenanas regularly; in each of these zenanas the women

and children are taught to read; some are learning to sew and knit. In three of these families the women read the Bible daily, and are learning the commandments, our catechism, and hymns translated in Hindi, and the Lord's prayer; in one of these zenanas my assistant often prays with the women.

The Bible is read in nearly all the zenanas where we are called to visit the sick. They do not always like to hear us read; but, for fear of offending us, they endure it. Yesterday we were explaining in a Mohammedan family something concerning Moses and the prophets, when the woman of the house brought her Koran and tried to prove to us that we were greatly mistaken; that the name of Moses and all the other prophets would pass away and be forgotten, but the name of Mohammed would stand forever. She read this remarkable instance from her Koran: A man made it a rule to read the five books of Moses every morning before he took his breakfast; each morning, on opening his books, he found the name Moses changed to Mohammed; was not this sufficient proof that Mohammed was the true prophet and saviour of the world? We often have long discussions with some of these women, but they usually end pleasantly, and the last word, as we rise to leave, is, when will you come again? We sometimes feel almost impatient to see these people brought to Christ, — brought from the great darkness that surrounds them, to the truth and light of our blessed Saviour. Let us work and pray more earnestly for God to speed the day of India's redemption.

We were obliged to suspend our Sunday school in the city for more than a month, on account of the numerous weddings and a Hindoo pundit, who became seriously alarmed about some of his people learning too much. He said, if the women wished to learn to read, he would teach them, and appointed the same hour on Sunday of our school to meet them. Of course they all went to him, as they were afraid to do otherwise. He soon became tired and gave it up, and we resumed our school again. The women were glad to come back; said they were glad we had not forsaken them. We have heard nothing more from the old priest.

Bareilly, July 1st, 1872.

LETTER FROM MISS PORTER.

SINCE my last report the work on our school building has progressed very slowly. Heavy rains, beginning on the fourth of July, destroyed portions of the walls and so damaged the foundation in places as to necessitate tearing down the walls and rebuilding. This has, of course, delayed the opening of school beyond the time we hoped to begin work. Some few arrangements have been made. A woman is with us now whom we shall try as matron of the school; she is a tidy little old lady, and, as far as we can judge, promises to fill the place satisfactorily. In no school of which I have any knowledge is a woman employed as teacher. The teachers are all men, the women being unable to read, and very ignorant. But we have engaged to try a woman with the hope of helping her to a happier life than she now leads; and if she prove all that is hoped for her, she will be a great help, both in school and among the women. She was a pupil of Mrs. Bridgman's in the A. B. C. F. Mission here. She entered school quite young, was converted and joined the church, and was the brightest girl in the school, remarkably intelligent, quick to learn, fond of children, and successful in interesting and managing them, and well versed in Scripture truth. She often assisted Mrs. B. in her meetings for the women, explaining the Scripture and talking to them, — a great help to the work. Here she remained until, in the absence of her teachers, she was carried off by the mother of a man who was expelled from the boys' school in the same mission for bad conduct, and to whom, contrary to agreement, and unknown to the mission, her parents had betrothed her. After some months she was married, and since then, some years ago, has led a life wretched in the extreme, — starved and beaten, a slave, the life and self-respect almost crushed out of her, — the purity of her Christian training making the heathenish depths to which she had been dragged more vile by contrast. Such is her story as we have it from Miss Porter, who has had Mrs. Bridgman's school for the past four years.

Miss P. has taken her to her rooms to stay until we are ready to receive her, and with means provided by a friend much interested in her case, has provided her with an outfit, hoping that by taking her from her miserable associations for a

while, she may regain some of her former hope and cheerfulness, and begin life anew with us who are strangers to her. She has a child a few months old, which she brings with her. Her husband promises to leave her in peace with us, on condition that a portion of her wages is paid to him. That is in accordance with Chinese custom, and the arrangements are made with such an understanding. We do not know that she can, under the weight of years of such degradation, rise to a life of purity and truth, natures are so different. But for the good that *may* result, we risk the trial, trusting that God will bless the effort to her salvation. Last week a party of nine women with four children made us a visit. We could not talk to them, but Mr. Wheeler's daughter Carrie came in to act as interpreter. I brought out that roll of large pictures sent from St. Louis, and they were very much interested in them. Carrie told them the story of each one, and they would repeat what she said among themselves. Then we showed them some Japanese toys, which were curious to them as well as to us. They went over to Mrs. Wheeler's to hear Frankie play on the melodeon; they seem to like music; but the sewing-machine is the object of greatest wonderment to them. Others have called on us, and we have made two visits to a family living near. We expect to begin a weekly meeting for the women very soon, not waiting until we are able to do the talking, but with Mrs. W.'s help we will try to do something right away.

Peking, China, Aug. 6th, 1872.

SKETCHES OF ORPHAN GIRLS SUPPORTED BY NEW YORK BRANCH.

BY FANNIE J. SPARKS.

I.

HELEN PECK CRANE was one of the famine orphans received from Moradabad in 1861. She is now about sixteen, not very tall, but fair and pleasant looking. Helen is one of the most practical girls in the school, of only ordinary intelligence, although of late she has manifested unusual interest in her studies, surpassing some in her class who a year ago were far ahead of her; but she has an unusual amount of perseverance, and her quick intuition, ready tact, and obliging disposition have won for her the name

"Helpful," by which she is often called. If any work is to be done which requires a trusty girl to look after it, it is very apt to be given to her, for we know it will not only be faithfully begun, but finished. She has proven herself unusually capable and faithful in caring for the sick, and will probably join the next medical class formed in the orphanage. Helen has but one great fault, *i. e.* untruthfulness, which has seemed almost second nature with her. She is aware of the failing, however, and we think striving to overcome it.

CORNELIA BURLING is a little girl about eight years old; was received from Budaon in 1869. When well she is very pretty looking, but is sick much of the time. She has a bad habit of eating clay, and with the most careful vigilance we can scarcely prevent its indulgence. She sometimes gets up, steals out into the yard, and returns with her mouth and hands filled with clay. We have great fears that unless this habit is overcome, she will not be spared us long. She is a loving-dispositioned child, and would, if well, be very promising. She can read quite well in Hindee.

ELLEN WESTLAKE is a sweet, lovable little child of three and a half years, and a universal pet in the school. She has a very fair, plump little face, thoughtful yet laughing eyes, with hair inclined to curl. She is a very precocious child, with womanly ways and sayings wise beyond her years. Ellen's father was a European, still living, but not her lawful father, and her mother is a poor Christian woman living in Shahjehanpore. She has also a brother in the orphanage there. It cost the mother a hard struggle to give up her child. She brought her to Mrs. Thomas when she was two years old, requesting her to take her, but begging that employment might be given herself near her child. That seemed impossible at the time, and for several days the mother's distress was pitiful to see. She would sit for hours under a tree in the yard, caressing, weeping over, and clinging to her child, refusing to give her up, yet not daring to take her away, with no prospect of being able to care for her. She has since visited her several times, and seems quite reconciled to her

being here. Ellen says she is going to America when she gets to be a big girl, for she thinks every one there must be good.

MARILLA PIERCE is a quiet, timid, somewhat nervous girl of twelve or thirteen, not by any means pretty, yet with a face not uninteresting to look at. She is not very bright at her books, but seems patient and persevering, and what she learns she learns thoroughly.

PERSIS PECK is one of the older girls, and one in whom we have the utmost confidence. She proves by her every-day life and example that she knows what real heart religion is, and is never so happy as when acting the comforter or peacemaker. She is a very sweet singer, and never tires of her favorite hymns. She has committed to memory a great many English hymns, which she is always urging us to sing with her. Her favorite of all is "Jesus died on Calvary's mountain, long time ago," and she will sit at her work sometimes for hours singing this one hymn over and over. Persis is a fine scholar, and is now one of our corps of teachers.

LOTTIE G. STEWART is not particularly remarkable for anything. She is about thirteen, rather taller for her age than the generality of native girls; stands well in her class, reads Urdu fluently, and writes a pretty hand. She excels most of her classmates in spelling. Lottie is very gentle and sensitive also, and an unkind or reproving word will send the tears to her eyes very quickly.

SUSY F. YATES is one of the famine orphans sent from Moradabad in 1861, and was then four years old. She is in the second class in school, has made good proficiency in her Vernacular studies, and fair progress in English; is also quite deft in needle and ornamental work. Susy is one of the number who professed to find the pardon of her sins a year ago, when Brother Tayler was with us, and we have had no reason to doubt the genuineness of her conversion. She manifests quite a missionary spirit in her efforts to help those younger than herself, but who professed conversion at the time she did, and often speaks of her plans, and hopes of leading others to Christ when she goes out from the school.

CATHERINE NEWMAN is a delicate child of six. She has inherited a diseased constitution, and a year ago we feared she would live but a short time. She has been much better this year, and we entertain strong hopes now of her outgrowing her constitutional frailties and becoming strong and healthy. She is a quaint little creature, always keeping the girls laughing by her droll speeches. She is just beginning to learn to read, and can write a few little Hindee words upon her slate.

CHRISTINA HALLOCK is a girl of eleven or twelve, very dark, very merry and mischievous, and sometimes very naughty. You would know at once by her snapping black eyes that she was capable of making fun for a good many, and capable also of standing her own ground against a good number of opponents. She is quick and ready in her classes, never at a loss for an answer of some kind to almost any question, but does not love to work very well. She is just now sorely afflicted in being obliged to learn to sew, and thinks because she has had to take her work out a few times, it is not worth while for her to try any longer. She professed conversion when Brother Taylor was here, but has had a great many ups and down since then, the latter usually predominating.

CAROLINE ELLIOT is a slender, pleasant-looking girl of fourteen, very amiable and gentle in disposition, and always kind and obliging to her schoolmates; she is always one of the first in her classes, and faithful in the discharge of whatever duties devolve upon her. Caroline, we think, is a Christian; she sought and found the Saviour a little more than a year ago.

JOSEPHINE J. BROWN is about ten years old, pretty looking, and of more than ordinary intelligence, but lacking in perseverance and energy. She is fond of her books, and if she can only overcome her natural love of ease will, we trust, grow up into an intelligent, useful woman.

ANNA TUCKER WAVERLEY is in the first class in school, one of the older girls, and has been a member of the church for years. She is very much admired in the school because of her beauty, and has always any number of girlish

devotees at her shrine; did the school consist of boys as well as girls, we fear some of their hearts would not escape a few darts from her quiver, as she is not a little inclined to be coquettish. Anna has quite set her heart upon marrying a preacher, and refused a very good offer a few weeks since, because the aspirant to her hand and heart was not an aspirant also to theological honors. We hope Anna will make a good worker when she goes out from the school; at present her piety seems of the negative rather than positive order. She makes a great many good resolutions, but sometimes fails in carrying them out.

MARY D. JAMES is not an orphan girl, but of poor, though Christian parentage. She has been in the school about three years, during which time she has made good progress in her studies. Mary is one of the story-tellers in the school, and never lacks for a company of eager listeners to her wondrous tales. She is about eleven years old, and a member of the church on probation.

HANNAH HAMMOND is about twelve years old, but looks and seems much younger. She is very fair and rather delicate looking, and a girl whom the others always call on when a favor is desired, because they know Hannah's kind heart will not permit her to refuse them. She has made good advancement in her studies; can sew quite neatly and knit a little.

ROSE WHITNEY has been in the school about ten years, is one of the older girls, far from being good looking, with a face slightly pitted with small-pox, but a heart noble and good every way. Her only failing is a very quick temper, which she strives earnestly and prayerfully to control. Her testimony in class-meeting is always good and honest. A few weeks since, under just provocation, she allowed herself to become very angry and give way to her temper; but her penitence and confession the next day in class were touchingly beautiful, and brought tears to many eyes. We can none of us doubt her sincerity and piety, and have great hopes for her future usefulness.

SARAH WHEELER is one of the characters in the school. She tries very hard to be good, and

really is good at times ; but she gets into trouble and disgrace oftener than almost any other girl. Hers is a wild, impulsive nature that cannot brook restraint or reproof, but is very susceptible to love and kindness. She is a girl of ordinary intelligence, not fond of her books, and consequently behind the others in her class, although of late she has been doing much better. She is about fifteen years old, and very warm and generous hearted. She professed conversion when Brother Taylor was with us, and her schoolmates unite in saying she is more consistent than formerly.

MARY WEBSTER is one of those joyous, happy temperaments whose pathway is always strewn with flowers, and who dispense sunshine and smiles to all around. She never sees a cloud in the sky until the rain actually comes, and then is always sure to espy a rainbow, or at least a silvery lining to each cloud. She is one to make herself loved everywhere, because she loves everybody, and above all, because she loves the Saviour and seeks to be like Him. She has a mind of good capacity, and is a girl of rare ability, keen perception, and ready wit, which, however, is never displayed at the expense of another's feelings. She is in the first class in school, and always one of the brightest.

MARIA ATWELL is a slight, fair child of eight or nine, with large, black eyes, which wear rather a frightened expression. She is one of the few girls who had an own sister, now married, in the orphanage. She is a girl of average ability.

MARGARET BARTINE was but a baby when she came to the orphanage, not quite a year old, but is now about seven. She is a quiet, affectionate child, exceedingly patient and very fond of being petted. She can read a little in Hinddee, and shows great neatness and precision in forming her letters upon the slate.

A CASE of *suttee* is said to have occurred recently in Bickaneer, one of the Rajpootana states.

The woman was paraded openly through the village, followed by crowds of people, and burnt on the funeral pile, amid the plaudits of the surrounding multitude.

— Friend of India.

WOMEN IN SOUTH AMERICA.

[Extract from letter of Rev. Thos. B. Wood to his parents, dated June 20, 1872, Rosario de Santa Fé, Argentine Republic, S. A.]

IN this country the women are tenfold more the dupes of priestcraft than the men. True, their "laws and customs" do not forbid them to attend public services such as we hold, nor prevent the Bible colporteurs from entering their parlors or ranches, even in the absence of the men of the house, to sell them books, and to talk of religion. But all their training, and all public opinion, is to put them on their guard against men, and to forbid them to think for themselves, or feel for themselves *anything independently of the priests*. Just in proportion as a woman varies from this standard, just so is she considered unchristian, and generally, so far, she becomes unchristian. We want a few Christian women, who have no priests to rule them, in order to show these people that a woman's mind and soul is her own, and not her priest's. There are women here now whose ideas are opening on this point. A very few have dared to come to my house. But I have not dared to go to theirs, that is, for their sakes I have not, for the moment it is known that I have entered a house to talk with the women about religion, there would be a storm.

If we had two other women here, to devote themselves to this work, they could be most profitably employed. Our day school could be enlarged to any required extent, and could be made almost a perpetual Sunday school. Indeed, now it seems like a kind of continuation of the Sunday work. We get the children here three hours a day, just to keep them under our influence, and hold them to our work. They are known everywhere they go, as distributors of tracts and Scripture portions. The little girls go in among rough men, who would insult us if we showed them any attention, and give them tracts and gospels. The little boys penetrate the ranches and shops, and excite an interest in the things they distribute, which I could not do. The people are afraid of me, but not of these children. Neither would they be of women workers.

We cannot enlarge the school without more help. If we had a couple of helpers, we could enlarge the school accordingly, make it correspondingly more useful, and make them of untold value to the work.

HEATHEN WOMAN'S FRIEND.

BOSTON, DECEMBER, 1872.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE tornado of fire which swept over our city, just as we were going to press, has passed. For two days our head-quarters were in constant and imminent peril. Twice the books and paraphernalia of the office were removed, the building being despaired of. Thanks to a merciful Providence, our Society has suffered no loss. Half a year's supply of paper for the "Friend" was consumed; but the loss is uncomplainingly borne by our enterprising and obliging printers, Messrs. Alfred Mudge & Son. We are sure they will have the tribute of at least a few sympathetic and appreciative thoughts from the thousands of our readers who see their handsome workmanship from month to month in our pages. May the great calamity teach all the true and only right use of our Lord's money.

GOD-SPEEDS AND MAN-SPEEDS.

ALL the way through, from late summer till the leaves have all fallen, and the kind snow comes to cover the frost-killed verdure and the dreary stretch of seared fields and meadows, there is a felt but unuttered good-by in the air. Every one is conscious of it, — but not every one stops to think of it; most are too busy.

To some of us the month just past has brought spoken good-byes. The many, to whom distance forbade the parting hand-clasp, have thought theirs prayerfully. As a society, we have bidden god-speed to four young sisters, who, two by two, have gone out from home to show those

who know not our Lord, how they may find Him. And thinking of this matter, — of how it comes that a few out of the many go from bright homes to help lift the dense cloud which is shutting out Heaven's light from millions of human souls, — questions arise. Questions about the awakening, the motives, the struggle of self with conscience, the yielding, the work, and the end.

It has been a sort of habit with us to look with mournful face, and eyes that had no brightness in them, at a missionary party ready for departure. There have been farewell meetings as dreary and tearful as funerals, — good-byes on shipboard as sad as those which death forces from unwilling lips. But generally those who stay at home are the mourners, — not the missionaries, to whom the pity and sympathy are so dismally given. They are glad to go; they are answering the Lord's call; are hastening to their chosen work, with hearts burning with divine love; and is it right that they should be cheered only by sighs, encouraged only by tears?

When God lays His finger on a Christian's shoulder and says, "Here must my cross be carried, these hands must hold it up that the lost may look and live," He gives readiness to the spirit and compliance to the will. Ambition, previous plans and preferences may for a little season strive against pure motives and the love of Christ, but the victory is sure. Natural affection does not die, and so there remains the pain of loosening home bonds. Friends cannot see the path so clearly, and suggest hinderances. It seems, sometimes, very hard for them to give to Christ's work a friend whom they would be happy to see high in the employ of an earthly power. Very slight are the objections raised to the acceptance of a government appointment as minister or consul to some distant country; why should there be less pleasure when a Christian accepts the service of Him in whose hands are all governments and earthly honors?

But when the partings are past, and the long voyage is ended, and the work at hand, — then what?

In the common idea of missionary privations, there predominates the element of physical discomfort. It may not be wise to speak of what we know not by personal experience; but we judge from various testimonies, that this idea is

not quite correct. Missionaries very rarely allude to physical privation in daily life. Their trials seem to be, far oftener, the want of means with which to develop their work; want of help to avoid the too rapid exhaustion of their strength; the occasional falling away of converts too sorely tempted, and the want of thorough spiritual sympathy and abundant earnest prayers on the part of those at home. These trials we can easily lighten. There is money enough among us; it only needs to be collected. If the hands that hold it will not give freely, prayer can unclasp them. Money for the missionaries will extend their work and carry help to them, and help means rest for the overworked head and hands. From an enervating climate, they must suffer weariness and lassitude; but by sending both means and help, a summer in the hills, or a year at home, will invigorate for longer usefulness.

Prayers—intelligent, pointed, *live* prayers—for missionaries are growing more common now, thank God. We are coming to look upon missionaries as a class of people who need *feeling* prayer, and not the mere repetition of an old formula. And when they can have the certain knowledge that all through the church as earnest petitions are being raised for their welfare as were ever offered in a revival season for the conversion of sinners, it is sure that their work will be a delight and an unqualified success.

The reward of missionary labor we all believe is great. A part of it God gives in this world, the rest comes by and by. Stop and think if it would not be very hard for us, should our work give us but the entrance to heaven, to see these faithful disciples far above us, and to be deprived the right of claiming fellowship with them. We all account ourselves favored to grasp the hand and hear the words of a returned missionary. It sends a quick thrill through the heart to listen to the stories of the personal experience of a Christian among heathen. Will it not be equally pleasant to meet missionaries in Heaven? Will not the joy of meeting be far greater there than here? And if we can augment it by heartily and faithfully supporting them by money, interest, and prayers, before God calls us away, is there one among us who would consciously cast away so great a privilege?

God give us faithfulness, sympathy, and liber-

ality to do our share of mission-work; then may we look forward to a glorious reunion in the eternal home.

DEPARTURE OF OUR MISSIONARIES FOR INDIA.

AGAIN has it been the privilege of the friends of the Women's Foreign Missionary Society in New York, to clasp the hands, say the tender good-by, breathe the fervent prayer, and catch the last farewell of a band of missionaries going out as the messengers of the church to the dwellers in the "climes of the sun." On the 23d of October, the steamer "Wyoming" sailed from New York with the precious freight of "consecrated ones" who had, at Christ's call, given themselves to the missionary work. The Rev. J. D. and Mrs. Brown were returning to their labors in India. Rev. F. and Mrs. Cherrington, and Rev. Mr. and Mrs. Badley, with the two young ladies sent out by the Woman's Foreign Missionary Society; Miss Blackmer, sent by the St. Louis Branch, and Miss Pultz, by the New York Branch, were going to commence the laborious, self-denying, but yet glorious career of toiling amongst the heathen, all forming one of the most interesting band of her sons and daughters our church ever sent forth.

The farewell services for these devoted missionaries were held in the Bedford Street Church, New York city, on the 31st of October.

There was a ladies' meeting in the afternoon, presided over by Mrs. Rev. Dr. Olin. Miss Blackmer, Mrs. Badley, Mrs. Cherrington, and Miss Pultz addressed the meeting; and as these sisters spake of the *calls* which their hearts had heard, and of the manner in which God inclined them to yield to the call, the audience manifested intense sympathy, and seemed to realize that this was truly God's influence leading these sisters to this consecration of their lives. The exercises were varied by the exquisite singing of some pieces by Mrs. Fanton and Mrs. Freligh, and a speech from Babu Bannerji, as well as by the fervent address of Rev. J. D. Brown, whose warm advocacy of our Woman's Society has made us gratefully to remember him.

One touching incident of the meeting was the appearance of Brother Brown's two little sons on

the platform. They sang a hymn in Hindustani, one of them being attired in Hindoo costume.

As we looked at these fine boys, and remembered that Brother and Sister Brown were, for the sake of Christ's missionary work, leaving these treasures behind, we could not but appreciate the sacrifice, and promise ever to pray for both parents and children, — those beyond the ocean, — these left behind.

The friends of missions will be glad to learn that God has prepared a true home for these children, whose father and mother have had to forsake them. Mr. and Mrs. Kilpatrick, of New York city, have taken them to their hearts and home. Surely, in the time of recompense for missionary toil, they too will hear the "Well done, good and faithful servants!"

A Social Missionary Tea, given by the ladies of the Bedford Street Church, followed; and at half-past seven in the evening, the public service commenced.

The meeting was presided over by Bishop Harris, and addresses full of holy fervor, true enthusiasm, earnest zeal, and Christ-like devotedness, were made by Rev. F. Cherrington, Rev. N. Badley, and Rev. J. D. Brown; followed by an eloquent speech from Rev. Dr. Reid, one of the missionary secretaries, on behalf of our Woman's Foreign Missionary Society. Would that every member of the society could have heard his words of sanction, of cheer and encouragement, and of kind pastoral and fatherly interest to the young ladies whom we were sending out! Would, too, that each one of our forty thousand members could have seen this noble company of missionaries as they waved their adieus from the deck of the ship as she moved away with them on the morning of the 23d of October! They would realize that it is no light thing to give up father and mother, sisters and brethren, home and country and *children*, to go and toil beneath the burning sun of India, to encounter the trials of a missionary's life, — trials which can never be told, though they are keen enough to pierce to the heart's core, requiring large and continued supplies of sustaining grace from Him who has said, "Lo, I am with you always, even to the end of the world!" Surely they would turn round and say, "If it is our high privilege to *stay at home*, it is also our great duty to sustain these,

and to use every effort to kindle the missionary fire in each heart and in every home of Methodism."

Our Woman's Foreign Missionary Society has now sent twelve lady missionaries to the foreign field, six having gone to China, and six to India. These are to be sustained and reinforced, for we cannot be content with this number only amongst the hundreds of millions of China's daughters, and the millions of women in the zenanas and prison homes of India. No! God is with us, blessing our work. He hath set before us an open door, and no man can shut it. Sisters, let us enter that door, and bring the light and life for which these millions are waiting, to them! Let us persevere in our efforts and not be satisfied till we have the 700,000 of the women of American Methodism engaged in this glorious missionary work for the Messiah, their *gifts* being employed in sending the messengers, and their supplications for the coming of Christ's kingdom continually going up to fill "the golden vials full of odors, which are the prayers of saints," and which are before the Lamb in the midst of the throne.

C. BUTLER.

Passaic, New Jersey.

10,000 SUPPLEMENTS.

WITH the present number our agent sends out 10,000 supplements of the kind described last month. We hope every recipient will respond at once with a renewal of subscription. Since last anniversary our circulation has been steadily rising, and it would be a thousand pities to have this cheering growth cut down by the neglect of old subscribers to renew promptly. Never has so large an edition been sent out as this month; but until the ten thousand old subscribers can be heard from, it will be impossible to know what number to print of the January issue. Will not each write *at once*?

FOR THE YOUNG LADIES.

BY MRS. ANNA R. LATIMER.

DURING the "melancholy days" of October, 1862, committees of ladies, young and old, met frequently in a city of western New York, to concert measures for the relief of our suffering soldiers. One morning, as we were rejoicing at the successful issue of a troublesome financial scheme, a well-known advocate of Woman's

Rights thus addressed us: "What *are* you ladies going to do when the war ends, and this source of activity and interest ceases? You do not think it is woman's sphere to engage in active business, — to lecture, to preach, or to assert her 'rights,' as some of us are doing. Now, after this pleasant experience of genuine usefulness, how can you ever lapse into your former aimless, vapid lives?"

A profound silence followed this incisive *home thrust*, when a venerable mother in Israel, with a deeper prophetic ken than she herself then knew, undertook the burden of reply.

"The day is coming, is near at hand, when our women shall do valiant service in the church militant. They will yet rise up in a new and grand crusade for God, a final onslaught on the kingdom of darkness; nor will they lay down their armor until the last heathen has declared his allegiance to the Lord our King."

Do you think our sister's prophecy a vain one? Is not the last decade a marked one for the church? Everywhere throughout the length and breadth of the land, Christian women have awakened as never before to the duties and obligations of the hour. Undismayed by discouragements, privations, and toils, like true soldiers they have invaded the enemy's country, to battle with ignorance, superstition, and wickedness. As in the history of all great contests, many of our noblest and bravest ones have perished in the strife before the citadel of the foe has fallen, or victory has been achieved. Alas! what recruits can take these places, and fill again the shining ranks? Do we ask too much for the Captain of our salvation, if we claim for his cause the flower of our church, even its precious youth? We need the enthusiasm, the ardor, the heroism of those in life's bright morning. Young girl, the church has need of *you*! Can you listen unmoved to the voices which come, O! so pleadingly, across the distant seas? Comes there not a vague unrest of spirit to you, who, absorbed in your own plans, do nothing to advance Christ's kingdom upon the earth? In the church of to-day you shall find a career, a profession, which shall tell more powerfully upon your future, than the ambitious ones marked out in days of scholastic triumphs. Here you will find joys purer and sweeter than those which

come from mere intellectual pursuits. Here will come no heart weariness, no blighting sense of disappointment.

Have you not already found that the charms of gay, fashionable society have been overestimated? — that even the homage paid to youth and beauty is a delusion and a snare?

There is something indescribably grand in a life of complete consecration to God's service. It need not partake of asceticism, like the lives of many saints who have passed to their final reward; nor does it require the seclusion of a cloister, or the peculiar garb of the sisterhood of St. Vincent de Paul. I have seen the "Sisters of Mercy" gliding past the Coliseum of Ancient Rome, all unmoved by its melancholy grandeur; past the Forum, the Palace of the Cæsars, without a single glance at its broken columns and stately ruins; past rippling fountains of rarest classic beauty, which brought never a gleam of interest upon their own marble faces; and yet, as I have fancied them steadfastly pursuing their way to the cell of the doomed captive and the lonely garret of the sick and dying, repeating again and again the story of the cross, and holding aloft its sacred symbol before the glazing eye, I have thought how tenderly must Christ love these his children who have given up worldly joys for his dear sake. It is a great deal to resign ancestral wealth and station, the pleasures of friendship, the delights of home, and earthly love. But I believe that even with their mistaken self-renunciation and their errors of creed, these sisters are happier in their present life than the idler who sits with folded hands beneath the deadly upastree of selfishness, — happier than the mere worldling, who receives naught but ingratitude and ridicule when her brief reign is ended, and a new favorite bears away the coveted honors and the applause of the giddy crowd. What Cardinal Wolsey murmured in his anguish of soul, when deserted by his earthly sovereign, has found, too often, an answering echo in many a worldly heart. But millions upon millions have testified to the sweetness and fulness of the recompense which our Lord returns for all that his children sacrifice to him, — for all they may suffer in making that sacrifice. You may not be called to go to distant India or China; but you *are* called to help those who have taken God's

vows upon them, and henceforth are exiles from home and native land. Your mission is no uncertain one. "The poor have the gospel preached to them," and no one doubts the genuineness of woman's call to this ministry. The Sunday school, the mission class, await your teachings. The sorrowing, the suffering, the sinful everywhere are looking to you with appealing glances. Do you shrink from this burden? O, bear it with no uncertain steps, even though in deep waters it weigh you down like St. Christopher of old. Like him shall you be rewarded by the presence, the revelation of your Saviour. Does your faith waver at the moment of final consecration? Do the baubles of earth glitter with unwonted radiance through your farewell tears? "Be ye steadfast, unmovable, always abounding in the work of the Lord." Your tears do but symbolize the gems in that crown of rejoicing, when you shall come again, bringing your sheaves with you.

THROUGH the kindness of Miss Hart, we have received the following extracts from a letter from Miss Beulah Woolston:—

FOOCHOW, CHINA, Aug. 14, 1872.

"It is now eight months since our arrival in China. Our boarding school is dismissed for the summer holidays, and we have come up on the mountain for a little change and rest.

"Our three eldest girls—Chai Hung, Ngung Seung, Si Seung (Ann Earnest, Ann M. Baldwin, Laura Sanks)—have left school not to return. Ngung Seung lived at Hok-chiang, a city of two thousand inhabitants; the church members number fifty. Previous to her leaving, we made arrangements for her to open a day school there for girls. Thirteen scholars were engaged, and she was to commence the second day of the seventh Chinese month, corresponding to August 5th. We have not heard from her yet, as it is cheaper and easier to send a letter to America than to Hok-chiang, only forty miles away!

"During the early part of the summer, we opened three day schools in villages—all taught by women. One of the teachers is an old woman over sixty. She can read the Chinese characters very well, but does not know how to explain the Christian doctrines (written in classic

style) into the colloquial. Whenever we can spare our own teacher, we send him out to give her a little instruction.

"The people of the village were at first greatly concerned lest we should oblige them to become Christians. We told them plainly our object was to teach the children Christianity. If the doctrines were true, they all ought to obey them; if not, they need not fear them. How could they know whether they were good or not, if they would not study them? Another teacher is Ki Cha, one of our old school girls. She is doing very well. Since our stay here we have seen a number of the wealthiest Chinese ladies. Of all these, but one could read. Ten or twelve were up yesterday; they called on us, and in the evening we returned the call. They introduced the subject of keeping the Sabbath, and wanted to know the meaning of it. One of them seemed delighted to secure a copy of the Ten Commandments."

Mosaic.

—TAKE ye from among you an offering unto the Lord. . . . And all the women that were wise hearted did spin with their hands, and brought that which they had spun, of blue and of purple and of scarlet and of fine linen. And all the women, whom hearts stirred them up in wisdom, spun goats' hair.

—WE would like to recommend to the notice of managers of Auxiliaries the following extract, because many ask, "How shall we sustain the interest in our Society?"

"Our Tea meeting was a success. We had our church filled. It was handsomely decorated with an abundance of flowers. A fine literary entertainment was prepared, and this with our 'Tea,' etc., made it a most enjoyable occasion, and lucrative as well, for we added \$105.00 to our treasury by it."

Our friends in every place will, we think, find such gatherings, such religious, social, cheerful missionary efforts, will be a blessing, not only to the Woman's Missionary Society, but to the church, when the effort is made. Try it this sea-

son, sisters, and see if hearts will not be animated by your efforts to remember the heathen more constantly.

C. B.

— THE ladies of Moscow, an English paper tells us, have just formed a society for the distribution of the Scriptures in the valley of the Volga. During the summer season they take their stations on the large steamers which ply up and down this river, which, as is well known, is the longest in Europe, and waters the most fertile and populous parts of Russia. Here they spread the word among the crowds of passengers, which are continually renewed. Others station themselves in the villages on its banks, until their supplies are exhausted. In like manner the few lines of railway are improved by Christian ladies, who give themselves to the work of attending in the waiting-rooms of stations, offering the gospel of salvation to those who come and go. By these and many similar means a network of societies extends over the empire to its most remote bounds, whose aim is to secure a speedy and wide circulation of the Bible.

— MRS. BERRY writes from Cawker City, Kansas: Perhaps you may like to hear from the far-off West, or rather from the society farthest west of any this side of the mountains. The first inhabitants of Cawker City came here about two years ago and laid out a "City" on the wide prairies, and now there is a population of nearly or quite four hundred inhabitants. The Methodists sent a minister here last March, and now there is on the circuit a membership of sixty, and the circuit is not large. Last April the Methodist ladies organized a W. F. M. Society, and have kept it up in connection with their Thursday afternoon prayer-meeting, till now we report sixteen members, and seventeen subscribers to the paper. We have had two public meetings, and intend keeping them up every month. Our pastor is alive to the interests of the society. Wonderfully has God settled these great plains of the West, and particularly the Solomon Valley, with an intelligent and religious people. Methodism is firmly planted, and Kansas will do her part in this woman's missionary work. These "western prairies" shall blossom as the rose; to God be all the praise.

— AN item for timorous brethren who are afraid that the Woman's Society will injure, harass, and cripple, if not finally obliterate and totally destroy the Parent Society. Last Sunday night, at the anniversary of the Cincinnati Conference Missionary Society, the treasurer reported an increase of *two thousand dollars* in the contributions during the past year, and remarked that the fears of those who were troubled lest the Woman's Society should injure the contributions for the Parent Society had not been realized, but, on the contrary, while very large contributions had been made to the Woman's Society, the interest excited by the ladies had operated to the benefit of the general missionary cause, and increased the collections in its behalf. The Conference, while heartily commending the Woman's Society, and proposing to do more for it, resolved to raise its contributions to the general cause to \$1 per member, which will be an advance of thirty-three per cent.

Dear doubting brethren, listen to Isaiah: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not!" And let us sing for our encouragement the 3d verse of the 745th hymn:—

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head!"

S. L. BALDWIN.

Cincinnati, Sept. 3d, 1872.

Children's Corner.

ABOUT MISSIONARY BOXES. — LETTER FROM MINNESOTA.

I SEE that you have a "Children's Corner" in your paper, and I am going to tell the children who creep into that Corner about our "Missionary Box." We had never been very much instructed in regard to the heathen, for we had never taken the "Heathen Woman's Friend." Now, please don't condemn me as being nearly as heathenish as — — — heathens; for we had often heard it spoken of, and seen allusions to it, but had only once seen the address of it, and then, before we had made a note of it, the paper

was mislaid. Is our excuse satisfactory for not knowing all about "heathendom"? To be sure, we had the "Missionary Advocate," but there was very little in that, until lately, to interest the children; but we tried to let them feel that there were children who never went to Sabbath school, or heard about our dear Saviour and heaven.

I went to Winona a few days ago, and there saw those nice little missionary boxes on the tables of those upon whom I chanced to call, and before I came home, Sister Ninde gave me one of them, with some numbers of "The Heathen Woman's Friend." (After this we expect to be regular subscribers to it.)

Of course, when I arrived at home, the children were very anxious to know what that pretty red box was for. I told them as best I could. The "baby," a little "six-year old," says, "Mamma, mamma, I have got five cents that I earned all myself, and I will give that to the poor little children, to buy a Bible so they can go to Heaven." I asked her how she earned it, and she said that she picked up *five bushels of potatoes*.

I could only ask the *Father* to bless her. I told her she might be the first one to put money in the box; so she got her five-cent piece, and as it was not very bright, she scoured it; then, after kneeling and asking God to watch over it and to let it help to lead some little girl to Heaven, she put it in the box, feeling assured that in Heaven she will meet some little one who was helped to come to Christ through the Bible her money helped to buy. Her missionary spirit is acting upon her brother and sister, and I hear them devising plans whereby they can earn money to put in the box.

Will not the children of the Corner pray that little Nellie's zeal for the heathen may increase, and that possibly she may some day be among them, laboring to bring them to Christ?

MRS. C. F. SANDERS.

Pilot Mound, Minnesota, Sept. 14th, 1872.

A CHILD'S LEGACY.

BESSIE BRAND, of Richland Township, Rice County, Minnesota, a little girl of ten summers, received a Sunday-school prize of fifty cents, for faithful attendance and perfect lessons. Though she did not, properly speaking, belong

to a religious family, yet she denied herself the little childish notions that most children would have bought, and laid her prize carefully away to be given to the Missionary Society. On the morning of the 19th of August, 1872, she went into the harvest-field to assist, by riding one of the horses attached to the reaper, and about half-past eight o'clock, the team took fright and ran, in spite of the endeavors of her father. She was thrown from the horse. The reaper passed over her, severing from her body one limb below the knee, one arm at the elbow, and otherwise mangling her person so that she survived only about two hours.

On the morning of her funeral (which was attended by a large and sorrowing congregation), her mother handed the money to me, requesting that I direct it to a missionary purpose. What more appropriate than that it be given, as a memorial of little Bessie, to the "Woman's Foreign Missionary Society." Little Bessie was beautiful in appearance, marvellously so, in life; doubtless she is awaiting the first resurrection.

J. LAMBERSON,

Pastor Cannon City Ct., Minn. Conf.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the

society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Osterville, Mass.	Mrs. A. H. Scudder,	17	3
Haverhill, Mass., Grace Ch.	Miss A. Jennie Johnson,	47	17
Waterford, Vt.	Mrs. Polly Morse,	12	6
Walden, Vt.	Miss Addie S. Bradford,	14	7
Centre Lincolnville, Me.	Mrs. Rev. E. A. Jackson,	19	9
Bloomfield, Vt.	Emily R. French,	21	10
Skowhegan, Me.	Mrs. J. S. Cushing,	10	10

Life Members. — Norwich, Conn., Mrs. A. Anderson, Mrs. W. V. Morrison, Mrs. L. D. Bentley. Charlton, Mass., Miss S. C.

Mrs. W. F. WARREN, Cor. Sec.

NORTHWESTERN BRANCH.

Bloomer Centre, Mich.	Miss Victoria Richardson,	13	8
Carson City, Mich.	Mrs. William Smith,	10	13
Hubbardston, Mich.	Miss M. S. Phillips,	29	18
Byron, Mich.	Miss Jennie Camp,	41	39
South Dover, Mich.	Miss P. A. Cross, (Clayton P. O.)	11	
Tecumseh, Mich.	Miss Caroline Collins,	12	
Byron Centre, Mich.	Mrs. Mary Smith,	27	3
Attica, Ind.	Mrs. S. A. Claypool,	26	14
Saybrook, Ill.	Mrs. O. S. Springstead,		
Liberty, Ind.	Miss Emma Crawford,	20	1
Galveston, Ind.	Mrs. Caroline Russ,	16	7
Stevens' Point, Wis.		29	14
Amherst, Wis.		35	
Argus, Ind.	Mrs. Dr. Gould,	73	13
New Castle, Ind.	Mrs. W. H. Elliot,	15	14
Ashland, Ill.	Miss Lizzie M. Sinclair,	21	8

Life Members. — Mrs. Heaster A. Witt, Lebanon, Ind. Rev. S. L. Baldwin, China. Florence L. De Pauw, New Albany, Ind. Jennie M. De Pauw, New Albany, Ind. Mrs. Rev. O. B. Thayer, Appleton, Wis. Mrs. Anna Lynch, Union City, Indiana. Mrs. Esther Starbuck, Union City, Ind. Rev. F. M. Pavey, Thorntown, Ind. Mrs. R. A. Pavey, Thorntown, Indiana. Mrs. Ann Place, St. Johns, Mich.

For Support of Medical Missionary Candidates. — Collected by Mrs. Driggs at Romeo Camp Ground, \$5.00; sale of Pictures at Lansing Camp Ground, \$5.00; sale of Curiosities, 7.00; sale of Books by Miss Hazzard, \$2.83. Total, \$19.83

CORRECTION. — In the October Number, in List of Life Members, Mrs. A. G. McGarvan should be Mrs. Ann Eliza McGarvan, Knightstown, Ind.

JENNIE F. WILLING, Cor. Sec.

ST. LOUIS BRANCH.

Hamilton, Mo.	Mrs. Dr. Stoller,	12	2
Chillicothe, Mo.	Miss Jessie Woodruff,	22	13
Macon City, Mo.	Miss Ida Carhart,	18	12
Brookfield, Mo.	Mrs. Sarah Hayle,	24	6
Laclede, Mo.	Mrs. J. C. Manning,	11	11
Norborne, Mo.	Mrs. Rev. T. H. Tibbles,	27	6
Carrollton, Mo.	Miss Meta Shaller,	15	5
Lathrop, Mo.	Mrs. Eva Brace,	35	11
Plattsburg, Mo.	Miss Kate M. Thomas,	27	8
Iowa Falls, Iowa,	Mrs. Louisa Knapp,	30	10
Marshalltown, Iowa,	Mrs. N. Sandford,	43	16
Toledo, Iowa,	Mrs. C. C. Bielby,	30	10
De Witt, Iowa,	Mrs. J. S. Eberhart,	33	14
Wesley Chapel, Des Moines, Iowa,			
Manchester, Iowa,	Mrs. A. E. Roberts,	35	19
Dubuque, Iowa,	Mrs. H. L. Rann,	46	25
Agency City, Iowa,	Miss Sara Wallis,	120	23
Taylor Falls, Minn.	Miss F. A. Smith,	27	15
St. Charles, Minn.	Mrs. Godfrey,	25	12
Ivicoy, Minn.	Miss Ada Thompson,	28	5
Seventh Street, Minneapolis, Minn.	Miss E. Bascourt,	25	8
Glathie, Kan.,		30	16
Cawker City, Kan.,	Mrs. Sarah S. Baker,	29	13
	Mrs. M. L. Berry,	16	27

LUCY E. PRESCOTT, Cor. Sec.

CINCINNATI BRANCH.

Cardington, Morrow Co.	Mrs. V. B. Hyatt,	27	14
Glencoe, Belmont Co.	Miss Dorcas Neff,	18	7
Flushing, Belmont Co.	Miss Delilah Howell,	14	4
Jacobsburgh, Bel. Co.	Miss C. V. Helpbringer,	21	2
Centerville, Bel. Co.	Miss Geraldine Jackson,	23	5
Concord Ch. Richmond Cir't,	Miss Cornelia Jones,		
Fairmount, West Virginia,		44	2
Clifton, West Virginia,	Mrs. Rev. Maachester,		13
Bethel Chapel, Clintonville, Franklin Co.			
Somerton, Belmont Co.	Mrs. M. F. Westervelt,	60	13
Edinburg, Portage Co.	Miss Ella Whitacre,	13	1
Sharradan's Meeting-House, Ashland Co.	Miss Rhoda L. Chapman,	51	8
Clarksfield Hollow, Huron Co.	Miss Tallentyre,	10	8
Fairfield Circuit, Huron Co.	Miss Emma Finch,	19	7
Conneaut, Ashtabula Co.	Mrs. L. S. Johnson,	31	10
Mt. Vernon, Stark Co.	Miss Helen M. Blinn,	41	8
Portersville,	Miss Hattie C. Clark,	107	40
Mt. Olivet, Belmont Co.	Mrs. M. Robers,	11	2
Henrysburg, Belmont Co.	Mrs. Ella Snyder,	14	5
Armstrong Mills, Belmont Co.	Miss Lizzie A. Anderson,	16	6
Powhatan, Belmont Co.	Miss Lizzie Welch,	16	5
Chatham, Medina Co.	Mrs. Jane Nelson,	22	2
Brighton, Lorain Co.	Miss P. S. Ripley,	23	6
Savannah Circuit, Ashland Co.	Miss Annetta Fenn,	10	5
	Miss Addie McCutchen,	61	31

Life Members. — Mrs. A. N. Spahr, Mrs. Dr. Brown, Mrs. Joseph Larkin, Wesley Chapel, Cincinnati. Mrs. Dr. Briggs, Trinity Church, Cincinnati. Mrs. J. H. Mendenhall, Delaware, O. Mrs. Bishop Morris, Springfield, O. Rev. W. W. Ramsey, Mrs. Lida Ramsey, Akron, O.

Life Patron. — Mrs. John Pfaff, Trinity Church, Cincinnati. One Bible Reader supported by Trinity Church, Cincinnati.

CORRECTION. — The auxiliary reported as "Galena, Del. Co., Ohio," should have been Galena Circuit Auxiliary.

MRS. R. R. MEREDITH.

RECEIPTS OF THE W. F. M. SOCIETY.

OCT. 1ST TO NOV. 1ST, 1872.

NEW ENGLAND BRANCH.

Maine. — Centre Lincolnville Aux'y, thro' Miss Sarah J. Doyen, \$10.00; Skowhegan Aux'y, through Mrs. S. J. Cushing, \$10.00; Wilton Aux'y, thro' Miss Hannah W. Eaton, \$10.00. Total,	\$30.00
New Hampshire. — Goffstown Centre, Mr. Alvah Colby, \$4.65. Total,	4.65
Vermont. — Williamsville, Mr. R. M. Williams, \$1.00; Walden, from Mrs. Rev. L. Damon, \$1.00; Stowe, Miss J. L. Wade, 65 cts. Total,	2.65
Massachusetts. — Boston, Grace Ch., Mrs. Dr. George Russell, for Miss Swain's Hospital, \$50.00; Church Street Ch. Mrs. Dr. Chenery, \$50.00; Mrs. William Cline, \$1.00; Mission Room Mite Box, \$1.94; sale of articles from India at Mission Room, \$5.75; from a Friend, \$2.00; Brookfield Aux'y, thro' Miss M. A. Kimball, \$15.75; East Boston, Girls' Missionary Union, thro' Miss E. M. Warren, \$25.00; Boston Highlands, Highland Church Aux'y, proceeds of a Festival, thro' Mrs. Howe, \$84.17; Charlestown, Trinity Ch., W. C. Daggett's Mite Box, \$1.32; Chelsea, Mount Bellingham Aux'y, through Mrs. Atwood, \$67.31; Cambridgeport, Harvard St. Church Aux'y, thro' Mrs. J. C. Chase, \$20.00; Lawrence, Garden St. Ch. Aux'y, thro' Rev. Mr. Cushman, \$10.00; East Saugus Aux'y, thro' Mrs. Alvah Philbrook, \$8.00; Charlton, from Miss S. C., for Miss Swain's Hospital, \$20.00; Haverhill Auxiliary, thro' Mrs. A. McDuffie, \$50.00; New Bedford, County St. Church Aux'y, thro' Mrs. L. B. Ellis, \$47.00; Donation from Miss Mary B. Coffin, \$5.00; Fall River 1st Church Aux'y, thro' Mrs. Cook, \$10.00; through Mrs. Westgate, \$7.00. Total,	436.24
Rhode Island. — Bristol, State St. Ch. Aux'y, thro' Miss M. A. Wood, \$11.25; Centerville, from a Friend, \$3.00. Total,	14.25
Connecticut. — Norwalk Aux'y, from Mrs. Peggo's Bible Class, thro' Miss E. A. Westerfield, \$12.50; New Haven, thro' Mrs. H. B. Allen, \$122.00; Norwich Aux'y, Mrs. J. W. Lewis, \$97.00; Windsor, Mrs. E. S. Clapp, \$1.00. Total,	232.50

Sum Total,

\$706.04

MRS. THOMAS A. RICH, Treas.

706 Tremont Street.

NEW YORK BRANCH.

New York.—H. F. S. Mite Box, \$6.00; Attica Aux'y, thro' Mrs. Susan S. Gregg, \$114.44; Windham Centre Aux'y, thro' Miss Georgie Lewis, \$13.20; Geneva Aux'y, thro' Miss Harriet Hayes, for Women's Hospital at Bareilly, \$25.00; Candor Aux'y, through Mrs. J. L. Bush, \$9.60; Albany Aux'y, thro' Mrs. William H. Goervey, \$123.41; Cazenovia Aux'y Mite Box receipts, thro' Miss C. Brightman, \$3.30; Hillside Aux'y, through Mrs. Barringer, \$21.00; Glenburne, from little children, 64 cents; 18th St. Church, thro' Mrs. Reinhart, \$12.00; Brooklyn, E. D., Aux'y, thro' Mrs. S. A. Law, \$75.00; Mrs. Josephine Chinn, thro' Mrs. Butler, \$6.00; proceeds of Photographs, thro' Mrs. Butler, \$22.50; Tarrytown Mite Box receipts, thro' Miss Martindale, \$15.35; Herkimer Aux'y, through Mrs. Rev. Wm. B. Cobb, \$8.00; Wolcott Aux'y, through Miss C. L. Overton, \$5.00; Watertown Aux'y, Arsenal St. Church, thro' Miss Almira W. May, \$45.00; Carthage Aux'y, through Mrs. Sarah R. Francis, \$10.00; Jordan, Central N. Y. Conference, thro' Charles T. Moss, \$27.05; Mamaroneck Aux'y, through Mrs. J. L. Fuller, \$5.25. Total, \$547.64

New Jersey.—Trenton Aux'y, thro' Mrs. Samuel R. Dickson, \$100.00; New Brunswick Aux'y, thro' J. Latham, \$7.25; Ocean Grove, thro' Mrs. C. J. Pearne, to constitute Miss Bertha Remington a Life Member, \$20.00; Paterson Mite Box receipts, through Miss Kate Stagg, \$3.50. Total, 130.75

Interest for October on daily deposits, 11 97

Sum Total,

\$650.36

MRS. ORANGE JUDD, Treas.

P. O. address, 245 Broadway, New York City.

NORTHWESTERN BRANCH.

Michigan.—South Dover, \$2.75; Glass River, \$8.50; Greenbush, \$5.00; Richland, \$7.50; Algonac, \$12.50; Greenville, \$10.90; Morlenc, \$15.50; Mendon, \$5.60; Grass Lake, \$11.60; Hanover, \$6.50; Allegan, \$8.00; Napoleon, \$14.50; Southwest Vienna, \$3.80; South Saginaw, from Mary Allon, \$1.00, and from Willie Linton, \$1.00; Waterford, from Mrs. Beardslee, \$1.00. Total, \$115.65

Illinois.—Garden Prairie, \$3.42; Wheaton, \$10.30; Abingdon, Hedding College, \$3.15; Flushing, \$6.75; Richmond, for support of orphan, Anna Potter, in India, \$7.50; Crete, \$2.75; Belvidere, \$6.00; Elgin, Young Ladies' Aux'y, \$12.27; of this amount, \$10.00 is towards Life Membership of Miss Lottie Nicholson; Seneca and Marseilles, \$3.00; Mendota, \$16.00; Morrison, \$3.85; Monee and Manhattan, \$17.00; Manteno and Plotone, \$17.32; Manteno, from Gracie Ida Foster, a little girl who wishes a heathen child named for her, \$23.00; Rockford, \$77.50; Mt. Morris, \$6.75; Elgin, Woman's Society, \$20.00; towards Life Membership of Mrs. N. H. Axtell, \$16.10; Virden, \$2.25; South Rockford, \$4.00; Lebanon, \$16.40; Effingham, \$6.00; Lisbon, \$3.00; Trivoli, \$5.00; Winnebago, \$12.20; Galesburg, \$7.00; Chicago, Ada St. M. E. Church, \$25.55; of last amount, \$18.00 towards support of Mrs. Stuart's orphan. Total, 346.96

Wisconsin.—Sheboygan Falls, \$13.00; Stoughton, \$8.55; Milton, \$14.25; Racine, \$5.00; Hortonville, from Mrs. L. Hunt, \$1.00; from a friend at Wisconsin Conf., \$1.00; Oskosh, \$38.00; of this amount, \$20.00 is to make Mrs. Taplin a Life Member; in May of this year, Mrs. A. M. Cowles, Mrs. S. D. Lines, and Mrs. M. A. Harrison became Life Members of the Society; Waukesha, \$20.00; towards support of an orphan in India, named Adah Brown; Dartford, from the Children's Society, for support of orphan, "Pearly Ray," for one year, \$15.00; Dartford, \$14.00. Total, 130.80

Indiana.—Richmond, \$31.00; Knightstown, \$6.00; La Grange, \$3.65; Bunker Hill, \$3.60; Huntington, \$12.50; Spencer, \$3.00. Total, 59.75

Sum Total,

\$653.16

MRS. R. F. QUEAL

Evanston, Ill.

ST. LOUIS BRANCH.

Missouri.—Union Ch., St. Louis, \$24.00; Chillicothe, \$5.00; Macon City, \$5.50; Brookfield, \$4.05; Laclede, \$4.15; Lathrop, \$3.75; Plattsburg, \$10.85; Plattsburg, to make Mrs. Rev. O. Williams Life Member, \$20.00; Lexington, Mrs. Byron Bliss, \$1.00; Lexington, Mrs. J. F. Covington, \$1.00; Lexington, Miss Mary Parker, \$1.00; Lexington, Eda Fabbles, 10 cts. Total, \$80.40

Iowa.—Mt. Pleasant, Main St., \$9.00; Mt. Pleasant, Asbury Church, \$16.00; Highland Centre, from Mrs. R. A. Scott, \$1.00; Highland Centre, Mrs. H. M. Kirkpatrick, \$1.00. Total, 27.00

Minnesota.—St. Paul, Jackson St., \$10.00; Stillwater, Swedish Church, \$5.00. Total, 15.00

Nebraska.—Laona, \$6.25; through Mrs. Newman, on sale of Miss Porter's photographs, \$5.05; from Mrs. Prescott, on sale of Miss Porter's photographs, \$3.45. Total, 16.75

Sum Total,

\$139.15

MRS. W. A. JONES, Treas.

17 South 15th Street, St. Louis.

CENTRAL BRANCH.

Pennsylvania.—Hanover, \$8.60; Anna R. Gracey, Membership, \$1.00; East Springfield, \$15.75; North East, \$20.00; Johnstown, \$14.75; Washington, 18.00; Kingston, \$24.00; Salem, \$4.75; Sheaklyville, \$7.70; Troy, \$3.00; Spring Garden Church, \$4.00; Central Church, \$31.00; Arch St. Church, \$26.00; Union Church, \$10.00; Trinity Church, \$3.00; Alleghany City, North Ave. Ch., \$94.98 (\$15 of which is additional Life Membership of Mrs. Rev. J. A. Mills). Total, \$286.53

MRS. A. W. RAND, Treas.

2015 Spring Garden St.

CINCINNATI BRANCH.

Ohio.—Clark Mission, Cleveland, \$8.00; Proceeds of Mite Box (Mrs. H. M. Ingham), \$1.50; Marion, for support of orphan named Marion Belt, \$30.00; Christie, Columbus, \$16.25; Ashland, \$10.00; Mt. Pleasant, \$8.00; St. Paul, Delaware, \$41.00; Akron, \$54.00; London, \$22.50; Trinity, Cin., \$195.00; Lewis Centre, \$1.50; High St., Springfield (Mrs. Stewart), for support of orphan, \$30.00; Arcanum, \$3.35; Mansfield (the gift of several little girls, for Bareilly Orphanage, \$7.25), \$16.00; Greenville, \$7.50; Greenville (German), \$14.50; Stratford, \$5.50; East Delaware, \$10.00; Warren, \$9.00; Centerville, \$7.70; North Lewisburg, \$8.75; Menter, \$2.00; Waring Street, Cleveland, \$1.00; Vienna and Brookfield, \$1.00. Total, \$504.05

Kentucky.—Union Ch., Covington, \$41.75; Catlettsburg, \$8.65. Total, 50.40

Sum Total,

\$554.45

Miss H. A. SMITH, Treas.

68 West 7th St., Cincinnati.

BALTIMORE BRANCH.

RECEIPTS FOR THE QUARTER ENDING OCT. 10.

City Station, \$17.00; Mt. Vernon Place, \$7.60; Grace Ch., \$31.00; Whatcoat, \$20.70; East Baltimore Station, \$18.00; Union Square, \$29.00; Broadway, \$17.08; Columbia St., \$22.15; Franklin St., \$26.00; Madison Avenue, \$25.00; Emory, \$4.50; High St., \$9.00; E. Balt., Meth. Prot., \$33.00; Baltimore Circuit, \$67.19; Hagerstown, \$29.00; Grove Chapel, \$10.00; Jefferson, \$2.00; Middletown, \$7.50; Lutherville, \$10.00; Westminster, \$17.00; Hereford, \$12.10; Bethel Ch., \$8.00; Frederick, \$27.72; John Wesley (African), \$8.40; Sharp Street (African), \$11.88. Total, \$470.83

MISS MARY SMITH, Treas.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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HEATHEN WOMAN'S FRIEND.

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, JANUARY, 1873.

No. 7.



Brahmins at Prayer.

BRAHMINS AT PRAYER.

BRAHMIN is a derivation from Brahm, the Deity, and signifies a theologian, or divine. The caste is analogous to the tribe of Levi, under the Mosaic economy, but without the family of Aaron. All the benefits of the Hindoo religion belong to this class, and the code secured to them rights, honors, and immunities that no other order could claim, so that their persons were to be considered sacred and inviolate, and they could not be held amenable to the penalties of law even for the worst of crimes. The intention of the legislator was, that from this learned class alone the nation was to take its astrono-

mers, lawyers, prime ministers, judges, philosophers, as well as priests. They were to hold the highest offices and to be supreme. The Brahmin is invested with that sacred string of three cotton strands, and the ceremony is called regeneration, and gives the Brahmin his claim to the title of the "twice-born." For him, and for him alone, has the lawgiver laid down in detail the duties of life, even to his devotions. Each morning he may be seen, as here represented, on the banks of the Ganges, or other "holy" stream.

Anything more singular and whimsical than the forms prescribed for him, were never en-

joined upon humanity as religious ritual. Speaking of the duties of morning worship, one of which is the religious ablution, as here represented, "the Sacred Books" strictly enjoin as follows:—

"He *may* bathe with water drawn from a well, from a fountain, or from the basin of a cataract; but he should prefer water which lies above ground—choosing a stream rather than stagnant water; a river in preference to a small brook; a holy stream before a vulgar river, and, above all, the water of the Ganges. If the Ganges be beyond his reach, he should invoke that holy river, saying, 'O Gunga, hear my prayers! for my sake be included in this small quantity of water with the other sacred streams.' Then standing in the water, he must hallow his intended performance by the *inaudible* recitation of certain sacred texts. Next, sipping water and sprinkling some before him, the worshipper throws water eight times on the crown of his head, on the earth, towards the sky; again towards the sky on the earth, on the crown of his head; and lastly, on the ground, to destroy the demons who wage war with the gods. During the performance of this act of ablution, he must be reciting these prayers: 'O waters! since ye afford delight, grant us present happiness, and the rapturous sight of the Supreme Being. Like tender mothers, make us here partakers of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters, grant it to us.' Immediately after this first ablution he should sip water without swallowing it, silently praying. These ceremonies and prayers being concluded, he plunges *thrice* into the water,—each time repeating the prescribed expiatory texts.

"He then meditates in the deepest silence. During this moment of intense devotion he is striving to realize that 'Brahma, with four faces and a red complexion, resides in his bosom; Vishnu, with four arms and a black complexion, in his heart; and Shiva, with five faces and a white complexion, in his forehead!' To this sublime meditation succeeds a suppression of the breath, which is thus performed: Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then, closing that nostril likewise with

his thumb, he holds his breath, while he internally repeats to himself the *Gayatri*, the mysterious names of the three worlds, the triliteral monosyllable, and the sacred text of Brahma; last of all, he raises both fingers off the left nostril, and emits the breath he had suppressed through the right. This process being repeated three several times, he must next make three ablutions, with the following prayer: 'As the tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass, so may this water purify me from sin.' He must next fill the palm of his hand with water, and presenting it to his nose, inhale the fluid by one nostril, and retaining it for a while, exhale it through the other, and throw away the water to the northeast quarter. This is considered as an internal ablution which washes away sin. He then concludes by sipping water, with the following prayer: 'Water, thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice; thou art the mystic word *vasha*; thou art light, taste, and the immortal fluid.'

After a variety of genuflections and prayers, of which these are but a mere sample, he concludes his devotions by worshipping the rising sun. — *Land of the Veda.*

VACATION LETTERS FROM MISS S. H. WOOLSTON.

II.

THE whole monastery is more like a small village than a single establishment. There are three temples, several shrines for particular idols, a drum tower and bell tower; in theory this bell tolls without ceasing, but not in practice. A granary, library [here may be found a relic, Buddha's tooth], hall of tablets, reception hall, store, kitchen, dining hall, the abbot's rooms, a place for the sacred pigs and chickens, besides the various small buildings where the priests are quartered. There are numerous courts between the buildings where plants are cultivated, with here and there a tree growing.

One day, in looking around, we came to a room containing three or four ready-made priest's coffins. These are very unlike those used by

the people, being about three feet high, three feet square at the bottom, and one foot square at the top. It is the ambition of a priest to have his body burned after death. During his lifetime he frequently practises sitting in the posture in which the body is placed to be burned. Down under the edge of one of the hills is the burning house. I have been told that the burning body is worshipped, and while the ashes are being gathered up, a young priest personates the deceased and receives homage. Half-way down another hill is the waiting house, where the ashes are placed in an earthen jar; when a number of jars have accumulated, the tomb is opened for the final deposit. In various places around on the mountain are ten or twelve tombs, most of them very ancient.

Last evening we took a long ramble up and down and around one of the hills, over the rocks and under them. We were in a cave where an old priest lives; it is only in part natural, the overhanging and upright rocks have been walled in, making a little cave. There were a few small images, with a solitary candle and several sticks of incense burning before them; also a spring of clear, cold water; he says there is water four years, the fifth none. We clambered down to the precipice of the eight genii, then back and up a flight of steep stone steps to a little open cavern where we had a fine view of the plain below, the river and mountains beyond it. We went to a small temple, where a few tea-plants were growing. A priest came out and very politely invited us in. One of us said, "Here you are in this lonely spot; it is nearly dark, and three of us come down, each with a staff, are you not afraid?" He laughed, showed us his flowers, of which he had several fine ones, and seemed glad to see *anybody*.

17th August.—This is a great day. A fat little idol sitting in his red arm-chair is placed on a square table just outside the lower temple. Each side of him a large red candle is burning; in front of him are placed in a row three cups of vermicelli, three plates of cakes, and three cups of rice; next, dishes of large olives, dragon's eyes and yellow bullets (kinds of fruit), half a water-melon, three cups of incense ashes, a tiny saucer of dried dates and melon seeds, a vase of white lilies and begonias, and lastly a brass censer, in

which incense and fragrant wood are burning. A short hanging of scarlet cloth, embroidered with dragons, is fastened in front of the table, and below this a larger one ornamented with a very fierce dragon, and a phoenix in each corner. Down in front of all this are two rows of tables with scarlet and yellow hangings. Outside the tables twenty-eight priests are seated so the two face each other, and with the diamond classic containing the history of Buddha before them, are chanting as rapidly as ever they can. Inside the temple where we are looking on, an old priest stands devoutly muttering, and tapping time with his fan against one of the pillars. Now at a signal on the drums the quick chant changes to a slow drawl; in a moment more all stand up and repeat a few words over and over as rapidly as possible. Two of them ring a bell with one hand and beat a drum with the other, a feat that must have cost a world of practice. Suddenly they stop, one of their number steps out into the passage, and like a glad child released from its task, quickly asks, "Is lunch ready?" Lunch is not yet prepared, and so after a short pause they go on again. They have some mock money and clothing (simple pictures of garments) which they burn together with an official letter, to inform the spirits in the other world the articles are coming.

Opposite the god, at the other end of the rows of tables, is a tablet containing the names of the deceased parents of those worshipping. This service is expressly for their benefit.

They have taken the melon from before the idol and sliced it up ready for the worshippers, at the close of the ceremonies. The programme is made up of bowings and chantings with all their variations, accompanied with bells and drums. At the close, an old priest brings two slices of the melon and offers them to us. I do not know whether his native politeness prompts him, or whether he designs to secure a double portion for himself.

Kushan, China, August 14, 1872.

WHEN the first missionary of the cross landed in Europe, his first sermon was at a female prayer-meeting. A woman was his first convert and host. The first to experience his healing power was a poor possessed damsel. — *See Acts xvi. 12-40.*

A LEAF OF MEDICAL CORRESPONDENCE

[Communicated by Mrs. Jackson.]

REV. MR. JACKSON:—

My wife is sick of fever — intermittent. I hear Mrs. J. takes great interest in seeing female patients. I shall be thankful if you kindly inform her this case; if she take the trouble to step up in my house we will be all glad to give her reception and follow her advice.

I am, Rev. Sir, your most obt. servt.

KALIDAS MUKARJEE.

At any fixed time either this evening or next morning.

The above was received on the 6th of June, and on the 10th of June the following was received:—

REV. MRS. J.

Rev. Madam:— With becoming respect and grateful thanks, I beg to inform you that thro' your indefatigable and unceasing attention in giving medicine to me, I feel this day much better than preceding days. God may promote your happiness with infinite prospects, being auspicious with your beloved husband, Mr. J. In this city we are quite stranger, nobody here to treat us, so as you had the kindness to favor us with your august presence, this favor not only shown to me but to the poorest patients in this city and its neighborhood. I lay at your feet a small sum in aid of your medicine fund, and hope your kind acceptance of it, i. e. Rs. 4 (\$2).

I remain, Rev. Madam,

MRS. KALIDAS MUKARJEE,
of ———.

P. S. — Our humble thanks be communicated to Rev. Mr. J. that we feel great satisfaction for your kind treatment and good advice, which a patient earnestly longed for regimen. Madam, we again thank you for your kind exertions to treat with valuable medicines to the poorest classes in this city — which the country quacks never seen nor heard ever, and its beneficial effects for a patient's speedy recovery and immediate reduction of his or her sufferings. Up to date since the British reign — never visited such kind-hearted lady, whose sole endeavourings to ameliorate the distress of mankind and sick human beings. I conclude this, madam, with my thanks, and you will consider me as your creature.

Yours, Rev. M.

MRS. KALIDAS MUKARJEE.

The writer of the above for himself and his wife was formerly in government employ; he is now a pensioner. Last year, in company with his mother and wife, he made a pilgrimage of over two hundred miles, visiting several temples in the Himalayas at the sources of the Ganges. Though a very portly person, he travelled the entire distance on foot. He told my husband that he now had nothing to occupy his time but

devotion, in which he spends several hours daily. Yesterday morning as I entered the house, preparations were being made for the worship of the household god. Flowers were strewn upon the image of one I saw. How gladly would we try to heal their spiritual malady. May God bless our efforts, and make the one a means of the other. The wife of another clerk whom I visited a number of times, and who has recovered, of her own accord asked me to read the Bible to her. I have done so several times, and have been happy to find her an attentive listener. Her questions show that the truths she hears are not forgotten. May God here bless the good seed.

WOMAN'S WORK IN OUR FOOCHOW MISSION.

OTHER DAY SCHOOLS. I.

BY REV. DR. R. S. MACLAY.

WHILE the Misses Woolston were engaged in successful efforts to build up the Baltimore female academy, some of the other ladies of the mission felt that the cause of Christ might be subserved by the agency of day schools similar to the one conducted in the earlier days of the mission. During a portion of the year 1860, Mrs. Nellie M. Baldwin carried on a day school for Chinese girls in Foochow. When Mrs. Baldwin commenced this school, she had been only about a year in the mission; but her success in acquiring the Foochow dialect had been so marked that, even at this early period, she was able, with some assistance from Mr. Baldwin, to give the school efficient supervision. The work of direct instruction (as is also the case in our other schools) was performed by a Chinese teacher. This devoted missionary lady (daughter of Rev. B. W. Gorham) gave high promise of usefulness in the service of the Master; and had her life been spared, she would doubtless have accomplished a great work for the women of China. But her career of usefulness was soon terminated. Disease prostrated her energies; her physician declared it to be impossible for her to live in Foochow; and with a sorrowful heart she was compelled to start, under Mr. Baldwin's care, for the United States. She died, as I have previously stated, off the American coast, on the return voyage; and her remains, safely brought

to land, were interred near those of some of her kindred in the cemetery of Binghamton, N. Y.

Early in 1863, Mrs. S. M. Sites opened a day school for Chinese girls and boys, in the village of Ngukang, twelve miles westward from Foochow city. At Ngukang was organized one of our first Christian societies outside of the city of Foochow, still the centre and head-quarters of our Foochow mission. In the autumn of 1862, Mr. and Mrs. Sites, with the advice and hearty approval of the mission, removed from Foochow and took up their residence in Ngukang, so as to give more efficient supervision to the young converts and more advanced members connected with the Christian church in that vicinity. A neat and substantial building in Chinese style, comprising both chapel and parsonage, had been erected by the joint efforts of the native church and our missionary society. The parsonage was occupied by Mr. Sites' family; and as the chapel was not used for religious service during the secular days of the week, Mrs. Sites determined to avail herself of it for school purposes. She accordingly organized a school containing twelve or fourteen girls and boys, and devoted herself with great zeal and efficiency to the Christian training of her pupils. An interesting and encouraging feature of this school was the circumstance that nearly all the scholars were connected with Christian families. Mrs. Sites conducted the school during the entire period of her residence at Ngukang, — about three years. The demands of the work in Foochow, owing to the unavoidable health furlough of one of the invalided families of the mission, made it necessary for Mr. and Mrs. Sites to return to the city, in order to supply the lack of service. This change made it impracticable for Mrs. Sites to continue her personal supervision of the school, and it was closed shortly after she removed from Ngukang.

Another praiseworthy effort, in connection with our Foochow mission to instruct Chinese girls, was made by Mrs. Ettie E. Baldwin. A sketch of this school from Mrs. Baldwin's pen has already appeared in the "Heathen Woman's Friend"; and to that sketch I refer the reader for more detailed information on the subject. The school comprised over twenty scholars, with a fair average daily attendance. The scholars were nearly all from heathen families living in the

vicinity of our mission compound. This circumstance made the school an excellent agency for bringing the truths of the gospel to the favorable notice of some persons who declined to attend our chapel services. The school occupied the building erected for the first girls' day school conducted by the mission. Mrs. Baldwin was greatly interested in her pupils, and devoted to their Christian training a considerable portion of her time. The school continued in operation over two years, and then, in consequence of Mrs. Baldwin's enfeebled health, it was disbanded.

It is possible that, to some of my readers, the efforts of our missionary ladies for the improvement of Chinese women may seem to be desultory, unimportant, and not likely to accomplish any permanently good results; but to those more intimately acquainted with the subject, they will appear in a more favorable light. Without claiming for these efforts any factitious importance or significance, we feel, at the same time, that it is sheer justice to these devoted Christian workers to place on record the expression of our high appreciation of the value of their faithful, self-sacrificing labors. Among a people so utterly destitute, as the Chinese are, of all Christian knowledge, no sincere effort to communicate to them any Christian truth is inopportune or trivial. Every Christian act, every Christian word, every practical illustration of gospel truth in the life of a Christian believer, are all so many direct contributions to the forces now overturning the heathenism of China, and preparing the way for the triumph of Christ's kingdom in that land. The unpretentious labors of our missionary ladies are not unnoticed by the Master; and of each one of these heroic workers He will, in due time, declare, "She hath done what she could."

SKETCHES OF ORPHAN GIRLS SUPPORTED BY THE NEW YORK BRANCH.

BY FANNIE J. SPARKS.

GRACE CHURCH. I have just asked the monitor of the room in which Grace lives, and who has the care of her, "What sort of a girl is Grace?" Her reply is, "She is a good girl; her disposition and temper are good, and so are her example and daily walk, and she is very diligent in her studies. What more can be said of any one?" After a

moment's pause she adds, with a hearty laugh, "There is no girl in the room equal to her for fun and play. She is always getting a lot of girls together, making speeches, and going through with mock performances of various kinds." I will only add, she is eleven years old and very pretty looking.

HARRIET BENNETT, whose Hindustanee name is Sataliya, is a bright-looking, pretty child of eight or nine. Her mother is a Christian woman employed in the orphanage to cook and look after the sick, etc. She came from Roy Bareilly, where she became a Christian about twelve years ago; her little girl has been in the orphanage ever since her infancy. Harriet has a very curly head of hair, and bright, intelligent eyes. She is very quick in arithmetic, especially in mental operations.

EMMA ELIZA WEST is another of the famine orphans who came in 1862; she was then only about a year old. She is a frail, spiritual-looking child, and one who is always singled out by visitors as unusually interesting in appearance. Her mind develops much faster than her frail little body, and she needs rather to be kept back in her studies than urged forward. I need not add she is a favorite with all, for no one can help loving her.

CAZENOVIA YORK, or Zabuda, as she is often called, has been in the orphanage four or five years. She is now twelve years old, a good-tempered, merry, fun-loving girl, with but medium mental acquirements, but fond of all kinds of domestic work, particularly of cooking. She is a member of the church on probation, and usually consistent.

CYNTHIA WARD WHITE is an unusually promising girl of fourteen, very pretty and very happy, but never so much so as when trying to make others happy. She is in the second class in school, and seldom delinquent. Cynthia is exceedingly fond of playing tricks with her playmates, and can usually carry a joke further than almost any one else without giving offence.

JANE E. CAREY is a little girl nearly three years old, and has only been with us a few

months. We know nothing of her history and family, only that she has a mother living. Brother Jackson sent her here from Bijnour. She was rescued from a deep well in a field near his house. A man at work in the fields was attracted to the well by the cries of a child, and on reaching it, found her literally lying on a bed of thorns, and suffering greatly. There was no water in the well. All she can tell of herself is, that her mother whipped her, threw her in the well, then ran home. Brother and Sister Jackson kept her with them for a few days, then had her made over to us by a magistrate. She has gained in strength rapidly since she has been here, and is an unusually promising child. She talks very fluently for such a little one, and the girls delight in getting her to tell them stories, which she is generally ready to do.

LOUISA LINDON KINGSBURY is a peculiar child, about eleven years old, very pale and sickly looking, with large, restless eyes, which are never quiet. She has been sick a great deal, but has seemed well the last year. Louisa is full of fun, her face nearly always wearing a laughing expression, and she is a universal tease, but kind-hearted. It is rare sport for her to get a lot of little girls together, and amuse them by making comical grimaces. The little girls say she has many faces; her one face, at least, is scarcely ever at rest. She reads both Urdu and Hindoo very well indeed, and is learning to write readily, but is never so interested in her lessons as to be unable to give the girls nearest her a pinch or nudge.

GENEVA AMELIA TAYLOR is a quiet, modest-appearing girl of fourteen, but a girl of an unusually strong will. She has, thus far, never shown any remarkable traits of character, nor is she in anything deficient; her standing in her classes is fair, and her Christian life usually consistent.

CLARA JEANETTE PEARNE is a Mohammedan girl of eleven, who has been in the school less than three years. She says her father died a few months before she came here, and her mother was very poor, so they often suffered from hunger. Her mother sent her of an errand one day to the home of one of her relatives, but she

lost her way, and after wandering around for a long time, a soldier finding her, carried her to the magistrate, who sent her here. Her mother has not been heard from since. Clara is a very gentle, quiet-dispositioned girl, always obedient and helpful, and, we trust, a Christian. She is always ready to assist the little girls in making their dollies, and is a sort of general directress among them. Her standing in her classes is very good.

June 19th, 1872.

A VISIT TO THE SREENUGGER SCHOOL.

BY MR. S. S. DEASE, HEAD-MASTER OF THE PAORI MISSION SCHOOLS.

It was late in the evening when I reached *Sreenugger dak-bungalow*. The fire-flies were out in innumerable numbers, illuminating the parts of the hill-sides where streams came flowing down, and giving the surrounding country quite a fairy-like appearance. I never recollect seeing them in such large numbers before, except once when I had occasion to ride through the Bhabar (the country at the foot of the hills), shortly after the rainy season had closed. The scene all along the road was perfectly indescribable.

After seeing my horse properly attended to, I sat down to finish a book which I had begun on a former visit to Sreenugger.

The *dak-bungalow* library is, I must say, very limited, just four books in all: a Bible, a book of travels, and two others, whose titles are "Pride and Prejudice," and "The Hedge School." This library, though small, is still a great boon, and certainly appears as such to the traveller who is confined to the bungalow by a stress of bad weather.

While I was reading, one of my servants came and told me that the horse was getting rather restive, as if there were some wild animal close by. He also took the opportunity to tell me that a cow had a few nights before been killed by a leopard, and that people reported that the clump of trees near the house was a favorite haunt of leopards. I took a gun and went outside, but not seeing anything returned and went to bed.

Early next morning I went first to examine the boys' school. I will pass over the examination of the upper classes and come to that of the

lower. In the veranda of the school-house sat a number of little boys who were all learning the Hindee alphabet. They had planks before them covered with fine sand, on which they are taught writing. I sat down with a board at my feet, and the boys came up one by one and wrote whatever they had learned. One thing I remarked was, that there seemed a great scarcity, or utter disregard for clothing among these little fellows. I will describe the dress of one, which will stand as a pretty fair example of the whole. Round his neck was a silver necklace, together with a string of what seemed charms. One of these was two tiger's claws set in iron. He had also ear-rings and wristlets on, and a very gaudy cap with a great deal of tinsel on it. Here you may say his clothing ended, for all he had on besides was a short coat in tatters, rather hanging to than covering his body. Of course some of the boys can't afford as expensive ornaments as this boy had on, but still they nearly all have necklaces, wristlets, and ear-rings of more or less value. There was one boy who was evidently a *fakir*, or *holy* man's son. He had on a coat of that peculiar reddish-yellow color that the fakirs of India wear. He had also an immense pair of wooden ear-rings on, — fully, I should think, an inch and a quarter in diameter. He seemed a sharp lad, and it is hoped that he will see the errors of his ways, and be brought under the influence of the Holy Spirit.

There was another little fellow who attracted my attention. When I first entered the school-room I noticed that he was told that if he laughed he would be beaten. But it was no use; laughing seemed to be part of his nature. He had a most ridiculously long chin, and altogether his face looked as if it was meant to be a laughing one. I frequently turned my eyes towards him, and there he was chuckling and laughing away to himself.

I next went to see Mrs. Wilson's girls' schools. One is at the very end of the city, and is taught by a woman. Of course the tutoress disappeared on my approach, as it would be against all rules of Hindoo decorum for her to see a *sahib*. There were ten or twelve little things who were for the most part learning the alphabet. On my way to the other schools, a letter was put into my hand in which a pundit, or teacher, requested that I

should not visit his school, as the parents of the children objected. I knew this was a ruse to keep me from examining his school and seeing how they had progressed. So I took no notice of the letter, but went to the school and found the attendance was not as good as it should have been. The girls were all little things, and I think with one exception were all under eight years of age. Some of them read a little, and one small mite came and wrote on a board whatever words were dictated. The system of early marriages prevents the possibility of getting any but very little girls to attend school. This is a high caste school; the next I visited was a low caste one. There was a larger attendance here than at any of the other girls' schools. The elder girls were very well up in geography, and the whole school answered questions from the catechism with great readiness and accuracy. They also sang one or two bhajans, or hymns, in Hindustanee, with evident pleasure and interest.

This is the way to get these little heathen hearts to think of Jesus and his love. One of the little scholars had brought a smaller sister, a little thing of about three years of age. There she sat drinking in the words of the hymn, *Desh ek hai kush akhas*; "There is a happy land."

Paori, Gurhwal, India, Sept. 23, 1872.

LETTER FROM REV. W. J. GLADWIN.

TO THE PHILADELPHIA BRANCH.

THE enclosed is a letter written by one of my Hindoo teachers, — a young man of English education, but of strong prejudices in his religion and customs; yet he here avows his faith in girls' schools. One school, begun as I have said in June last, is the first of the kind in this city, although there have been schools for boys for the last forty years. When I came here, six months ago, it was deemed impossible to organize girls' schools; but this letter, from the pen of a Hindoo, with many other confessions of the kind, prove that the way is open for the education of the secluded sex. I send this with its oriental idiom, blots, etc., as one of the most practical appeals to the society sustaining the schools at Cawnpore.

W. J. G.

LALTA PERSHAD'S LETTER.

Respected Sir: — The opinion I long had of your piety as a Christian, which prevails upon all your business, private as well as public, encourages me to solicit your favor upon a subject of great importance. I have long cherished the idea of female education, but hitherto unsuccessfully; but now from experience I have learnt that it is as practicable as that of the opposite sex. The only thing that is an obstacle to the improvement of them is, that we have not got such institutions, etc., as for the boys. Any such attempts will do a great deal of good and be highly appreciated, as the one that has been lately commenced or made towards the education of our females. The establishment of the girls' school at Katcheyana Mohul has opened the way, as it were, for many others which (we expect sooner or later) will take the same glorious path. Now that object with which these few and imperfect lines are offered to your perusal is, that a friend of mine, being much persisted (encouraged) both by me and Ishuree Prashad, teacher of Katcheyana Mohul, has succeeded in collecting twelve girls for tuition; and as the work cannot go on without any such person who should manage, help, and take upon himself the responsibility of a superintendent, so I think that you will kindly take the charge and patronage of a thing that is to come to a glorious issue. The person referred to as the collector of the girls is a very good and worthy old man; he is much respected and honored in his Mohul; and it is to his exertion that we can establish a school at Meerpoor. The locality of the school will be preferable when you will and any other person appointed by you, will grace the place. I have twice visited your bungalow, but could not find you because I did not know the time of your leisure; so I have recourse to my pen and ink that I may acquaint you with the matter. Please consider it and reply me soon, which will greatly oblige and give him an occasion to pray for your good health, etc., etc.

Yours truly,

LALTA PERSHAD.

Cawnpore, India.

TEN cents make a dime, ten dimes an annual membership.

HEATHEN WOMAN'S FRIEND.

BOSTON, JANUARY, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE Christmas holidays just past have again told us of the church's rejoicing over the birth of Christ; again brought us to think how great a gift was sent us,—salvation, full and complete, to be obtained through penitence, love, and faith. How can it be that there is ever hesitation in turning from death eternal to Him who, through love incomprehensible, sent us life everlasting through His son? And such life,—not crowded full of care and work, anxiety, trial, and sorrow, but bright, joyful, glorious.

Amid our festivities, have we thought how millions of God's creatures yet know not the blessing of this life in Christ, know not the promise of the life with Him, by and by? Let us not selfishly take Christ's coming to ourselves alone, but let us remember how He enjoined upon those who heard Him the communication of His gospel to others. Let us remember, *actively* remember, the breadth of the angelic announcement, "Glory to God in the highest, peace on earth, good will to men."

THE STEADFASTNESS OF GOD.

"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—ISAIAH liv. 10.

As we look up to the grand mountain peaks that lift themselves in solemn grandeur into the blue empyrean, we regard them as symbols of stability. We call them the everlasting hills. They stand on their granite foundations, while

successive generations of men pass away and are forgotten. The mountains remain, while the heroic climbers who scaled their summits are buried beneath the clods of the valley.

But an ancient patriarch has declared that "surely the mountain falling cometh to naught, and the rock is removed out of his place." God sends the sunshine and the frost, fulfilling his word, and "the mountains depart and the hills are removed." We read the confirmation of this in the records of Alpine climbers. Mr. Whymper, whose strong will and clear head and firm step have enabled him to scale the most terrible mountain peaks, writes: "These grand, apparently solid, eternal mountains, seeming so firm, so immutable, are yet ever changing and crumbling into dust. These shattered ridges are evidences of their sufferings. Every principal ridge of every great peak in the Alps amongst those I have seen has been shattered in this way, and every summit amongst the rock summits upon which I have stood, has been nothing but a piled-up heap of fragments." In describing the Matterhorn, which rises in the wondrous majesty of its nearly fifteen thousand feet, like a monumental obelisk in the stern solitude of mountain glaciers, he writes: "There is no aspect of destruction about the Matterhorn cliffs." Says Professor Ruskin: "Granted, when they are seen from afar; but approach, and sit down by the side of the Z'raultgletscher, and you will hear that their piecemeal destruction is proceeding ceaselessly, incessantly. You will *hear*, but probably you will not *see*, for even when the descending masses thunder as loudly as heavy guns, and the echoes roll back from the Ebihorn opposite, they will still be as pin-points against this grand old face, so vast is its scale."

The mountains and the hills pass away, but God's words shall not pass away. He has given to his Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession." The structures of heathenism, apparently firm and stable as the everlasting hills, are yielding to the forces brought to bear upon them. The sunlight of God's truth cannot shine in vain on these "habitations of cruelty," exposed to the frosts of inevitable destiny. Crumbling masses are already falling. Rifts and fissures are visible to the patient and earnest eye; and though, to

the distant and careless observer, heathendom seems still intact, those who approach it can hear the sounds of impending destruction.

Then let us work and pray, believing that as surely as unseen forces are ploughing up the ridges of the mountains, and scaling off their strong sides, piling them up like withered leaves at the foot of the mighty precipices, so the strongholds of idolatry will be brought to nought, and lie in crumbling heaps, while "the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it."

J. M. O.

FIRST MISSIONARY TO INDIA.

LAST fall, the St. Louis Branch sent its first missionary to China, Miss Mary Q. Porter, and she has entered upon her work with joy.

This fall, the 23d of October, Miss Lou E. Blackmar, of Leavenworth, Kansas, went as our first missionary to India.

Miss Blackmar's childhood home was in West Springfield, Pennsylvania, where she was converted through the instrumentality of Rev. J. W. Wilson, at which time she consecrated herself to labor in the foreign mission field, and has made a studious and thorough preparation for what she believed to be her life work.

She has poured balm into the wounded spirit, turned the penitent's eye to the cross of Christ, and been greatly blest in her home land; but with a heart of tenderness she never forgot the needs of those less favored, and when at last the way opened for her to go to India, with the Erie Conference bidding her God-speed as their "child," and Kansas claiming to be her "foster-mother," she exclaims, was ever missionary so honored!

When Miss Blackmar was on her way east to see her parents for the last time, ere she should sail for India, she called upon Mrs. Bishop Hamline, of Evanston, Ill., and there, where so many of God's dear children have learned the beauty of simple faith, and ventured out on the precious promises, she claimed His perfect love, and went forth to testify, — "I know the blood of Jesus cleanseth from all sin."

A few hours before she sailed from New York, after she had parted from her parents, she wrote

thus: "When you read this I shall have left the shores of my native land. God only knows whether I shall ever greet them again, but I do not feel any anxiety in regard to this. I hope my life will be long enough to witness some work for the Master, and that my health may be so firm that I may make the utmost use of my time. I realize, I think, that it will be just as short a way, and just as sweet to enter rest in heaven from India, as in my own dear home.

I left my home with nature *tried* to the utmost, but without a regret. The trial was more than I had thought for my parents, especially my mother; yet they are not *grieving* that they gave me up: they know the greatness of the work, and that it is but a short separation."

We call special attention to Miss Blackmar's appeal to the sisters of our Branch.

"That a few moments of your monthly meetings be spent in special prayer for your missionary, *for me*. That I may have strong, all-conquering faith; that I may be meek and lowly of heart; that I may use the best judgment possible in all my work; that I may be kept in 'perfect peace.' Will your ladies, rich in faith, help me in this?"

We esteem it a great privilege to send one so richly endowed to the benighted sisters of India who call piteously for our help. And by sending Miss Blackmar, we stand pledged to give of our means for her support, and hold her up by our prayers of faith till her work is done.

The Lord help us to *feel* our responsibility.

LUCY E. PRESCOTT.

St. Louis, Nov. 7th, 1872.

FRONTIER WORK.

DEAR READERS OF THE "FRIEND": I sit down to write you this morning, under the shadow of the Saviour's presence, in a humble cabin of logs, the one apartment where I write containing three beds, stove, table, and all the household effects.

Here Brother Hull, his wife and three children, myself and boy, eat, drink, and sleep; but the draught is from living fountains; the food, the heavenly manna; the sleep, that in which he "gives his angels charge concerning us."

The golden sunlight steals through the solitary window, and falls upon the white, unpainted

floor, with as precious a ministry as on the velvet tapestry of the palace of kings. The fresh morning breezes come softly in laden with the aroma of ripened harvests, redolent of the music of forest, leaves, and birds. Over all the sweet consciousness, subtle, undefined, of "Jesus in the midst"; we lay our hands upon our beating hearts, and hear a soft voice whisper, "Here will I dwell forever, saith the Lord."

And so a spell is on me and I scarce can break it by descending to the detail, even of the glorious work of which I write. But the memory of that beautiful legend of the monk, who in his room, enchanted with a vision of the Saviour, hears the ringing of the convent bells which call him to the distribution of alms, comes back to me. I remember how he halted between the voice of duty and the strangely welcome presence, yet rushing from the latter in obedience to the stern monitor, he performs his ministrations of love, returns to his room to hear from the master's lips, "If thou hadst lingered, I must have fled." So, reluctantly, I turn to the duty of the hour, whilst I must wait until seven o'clock this evening for the train, to reach my home in the "small hours." Saturday A. M., at four o'clock, after hasty preparations, I rushed out in the darkness to the waiting "bus," took the train over the new A. & N. line, and at seven A. M. reached this country town of the single cabin we occupy, one frame house of one room, and the school-house, where religious service is held, and where people gather from a radius of ten miles. The conductor stopped the train, and my little boy, nine years of age, stood with me alone on the open prairie, the rain pelting us, our only landmarks the conductor's assertion,— "I think you will find the house out in the grove, about half a mile."

Answering my child's query, "What if we should n't find the place, mamma?" with "God will lead us, dearie," we started on our uncertain route. Presently, in the blinding storm, we descried a lady; we grasped hands fervently, for sister Hull had already sent us thirty subscribers to "The Friend," and, though strangers, kindred sympathies stirred us. Soon, safely housed by a glowing fire, we were made to feel that warm hearts beat beneath the humblest roofs, and in simplest garb the richest souls. Sunday, at ten

A. M., at the school-house I presented the claims of the W. F. M. S. and secured a prompt response,— twenty-seven subscribers, twenty-one members, and \$5.00 worth of Miss Porter's photographs sold. In the evening we drove to Hooker school-house (another appointment on the circuit), six miles distant. The white-washed walls, the logs peering through, spoke of the primitive days. Here again we "talked" of "our work." Membership and money were cheerfully given, and we returned home under the light of the quiet stars, feeling "surely God is with us."

Monday afternoon we "went out to tea" in a small cabin, four miles away. A sumptuous repast and a magnificent dessert, in the shape of \$1.00 from each member of the family for the mission cause, and we start again to take the train home; having first provided ourselves with a lantern, we drive to where a solitary hand-car marks the location of the future city. Here for three quarters of an hour we pace the track for warmth, sister Hull sitting on a railroad tie with our wrappings about her, in a severe ague chill. After many times, like the Scotch girl in the siege of Lucknow, placing our ears to the ground, one exclaims, "Dinna ye hear it?" the train dashes in sight, we swing our lanterns, a quick, fervent "God bless you in your work," and away we speed. Scarcely seated, there steals over us an overwhelming consciousness of need of God's special protection. Nor could we rest until another seemed beside us, infinite arms encircling us, and a soft voice, "It is I, be not afraid." . . . "Train off the track" — "wreck" — "collision" — quicker than I can pencil it, came a sudden lurching of the train, and passengers jump from the platform. The down freight had been thrown off the track, four cars loaded with wheat, wrecked; a new road; telegraphic wires not laid, and we collided.

After vigorous labor for one and a half hours we move on. Then the passenger car collides. Now we are in great peril. The cutting away of the wheat car renders its precipitation on the track imminent. Vain attempts are made to detach the coupling, and go on with the caboose. We wait in silent suspense another hour, momentarily expecting the up freight.

"None ever held on to God to be disappointed." We remembered one in prison, and in stocks,

whose bonds angel fingers loosed. Through guarded doorways, past Roman sentinels, out in the quiet starlight, Paul stood knocking at the gate of Lydia; and lo! they thought to have seen a vision. So with spiritual eyesight we beheld God's messengers despatched for our deliverance, and we said, "What are steam engines in *His* hands who holds the winds in his fists?"

An hour passes; the freight train does not come, and we are free!

"He who can work out such physical deliverance, *surely* he can give us victory over our spiritual foes." On again, slowly and safely, and at eleven o'clock we steamed into Lincoln to find the omnibuses all drawn off, and home two miles away. For years unable to walk, yet no alternative, we take our carpet-bags; my boy shoulders his bag of walnuts, which cost him two days' labor, and we walk to my husband's store to find lights out and no refuge. Dropping into a druggist's, we dispose of our "traps," solicit an escort, and reach home to find all quietly slumbering, unconscious of our peril.

To our souls, such a night of thanksgiving. Precious lesson! Precious work! Scattering seed in the highways.

God be praised that we are counted worthy to labor.

"In the desert let me labor,
On the mountains let me tell
How he died, the precious Saviour,
To redeem a world from hell."

. . . Since writing the above, we have trodden the verge of the valley, but there were no shadows. Yet there we learned how much we loved India, and we cried unto God for strength to still plead for orphaned and helpless children, as dear to other hearts as mine to me, in these test hours, when, as Brother Brown's dear boy said to his mamma on the eve of her departure for India, "I feel like looking upon you all the time, for soon I shall see you no more."

MRS. ANGIE F. NEWMAN,
Ass't Cor. Sec. St. Louis Br.

COURAGE.

DAVID encouraged himself in the Lord. So must we. Indeed, all the courage we have that helps us on, is "in the Lord."

We were in prayer one evening, a little company of us, trying our best to cast upon God the

care of the interests of the woman's missionary work. We had asked Mrs. Smith, a colored lady, devout and beautiful, — one whom we knew was a long way nearer God than the rest of us, — to lead us in prayer. This sentence dropped from her lips, as in her sweet, quiet way she talked to God. "Thou knowest, Lord, how the Holy Spirit laid this upon my heart, years and years ago. Long before these sisters began this work, thou didst lead me to pray, so many, many times, for the salvation of the women of India and China; and I've looked this way and that, to see if thou wouldst not send them help."

Ah, then our hearts took courage. God is in this work. Dark or light, it must move. But it will move faster or move slowly, as we upon whom he lays its burdens, hold to him in faith and courage.

J. F. W.

Mosaic.

— THERE is just one reason why missionary money should be given, — *for Christ's sake*, and because we want to see His kingdom come the broad earth over; and when we leave this object and persuade ourselves and others that we are doing this for our own sakes, for the interest of our own property, whether it be in orphans, or Bible women, or homes, we may for that time or a few times get more money; but selfishness is not as good a foundation to build on as the love of Christ, and it will fail when trial comes that would only prove the other firmer and more reliable. It seems to me it would be much more inspiring to know we had a share in *all* of this great work, than to have a deposit in an orphanage, or a village Bible woman.

— Miss Thoburn, in *Quarterly Report to Cincinnati Branch*.

— In an essay on "Modern Missions and their Results," in *Ecclesia*, Dr. Mullens, who was for some years a missionary in connection with the London Missionary Society in Calcutta, says, that one hundred missionaries, chiefly from America, are laboring in Turkey, Persia, Palestine, and Egypt. A hundred more, from all countries, occupy the ports of China and Siam. In India and Ceylon 560 are engaged; nearly 300 in Madagascar and South Africa; 130 in the region of the Gulf of Guinea; 220 among the negroes

of the West Indies; 105 among the Indians of North America; and 200 more among the tribes of Polynesia. Great Britain sends from its twenty-one Societies 970 missionaries, at an annual expense of 2,793,145 dollars; the continent of Europe sends 425, to represent its 13 societies, at an expense of 573,775 dollars; America's 8 Societies expend 1,530,710 dollars, and support 542 missionaries; and 96 Jewish missionaries swell the total of Societies to 50, of missionaries to 2,033, and of money expended to 5,164,670 dollars.

— Miss RULISON sends notes from Michigan, which will interest all : —

Miss Gertrude Howe, just before leaving Michigan, attended and addressed the Woman's Missionary Meeting at the Detroit Conference. Her words were weighty and well chosen.

At the Michigan Conference an evening was given to the Woman's Missionary Society. It was held as one of the conference anniversaries. Mrs. C. C. Lathrop was one of the speakers. The conference afterwards passed a vote requesting her to speak next year at the anniversary of the Conference Missionary Society.

Miss Hazzard is now organizing District Associations for the Woman's Foreign Missionary Society, in Northern Indiana.

The ladies of the Coldwater District, Mich., have organized a District Association, and have several of their number engaged to organize as soon as possible in every charge which has not yet an auxiliary society.

Mrs. Cutler, of Southwest Colon, writes that the membership, composed of farmers' wives, and occupying a territory six miles in diameter, are punctual in their attendance at the meetings, and have never failed to hold the regular monthly meeting, except once, during harvest, when it was thought best to defer the appointment.

— FROM another rural community comes this message : —

"We enjoy our meetings much; many of us do not make another visit during the month, and we make this monthly meeting a missionary tea party."

— A SISTER from Chicago speaks plainly to the consciences of those who may read : —

If there is anything could make the doctrine

of total depravity believable, it is not the fact of the moral condition of the heathen, but that we know it, and are to so great a degree unmoved.

There are some people who take to the subject of missions naturally; who no sooner hear of the "Heathen Chinese" than they feel a yearning pity for him: but with most of us it was not so.

Do you remember when we were children, how the good man in Sunday school used to pray so long and fervently for the heathen, and thank God so devoutly that we were born in this Christian land? You were a great deal better than I can lay claim to having been if you did not wish, especially on warm days, that he could pray without bringing in those heathen.

And, indeed, if the penny collections that were so faithfully taken, had had for their object the sending a missionary to the moon, we should have given with precisely the same satisfaction as when we heard it was to send one to India, so far off, so indistinct, seemed both place and object.

India does not seem so far away as in our childhood. Through railroads and cables and ocean steamers the ends of the earth are brought together, and the heathen are coming to be our next-door neighbors. Some of the horrors that sickened us then have had a check placed upon them, but the great cause of them still remains almost untouched. What shall we do for our sisters?

The Lamb has prepared His marriage supper, and we are invited. But as we trip along in holiday garments to the feast, do we not hear the beseeching moan, and see the outstretched hand of our sister yonder, begging for some crust of hope upon which her soul might live? God pity us all, that we have so little pity for one another! What new bonnet did we ever go without, that the Hindoo might have a Bible to show her where heaven lay? What concert or lecture did we ever forego, that our sister might hear in her loneliness that she had a friend in Jesus?

I know that in the great reckoning they shall be beaten with few stripes, but let us be sure the stripes will fall somewhere. As many as are taken from their backs shall be added to ours. God's ways are equal. The deeper their darkness, the greater our guilt, for we had light in our dwellings and kept it there!

Children's Corner.

DRESS OF CHINESE WOMEN.

BY MISS S. H. WOOLSTON.

If there is anything a Chinese woman covets, it is tiny feet; the smaller they are, the more elegant; no matter how painful it be, the bandages are drawn tighter and tighter till all the physicians in Christendom would not be able to take out of her feet the deformity her parents have with so much pride bound into them. They have as great a liking for dress, too, as any American lady whose only study it is to be fashionable.

Yesterday several girls were present, when a letter was opened, out of which fell a photograph. They exclaimed, "How beautiful! She is very handsome, *because she wears such nice clothes.*"

They do not wear bonnets feathered and flowered and bowed, but they more than make up for it in ear-rings, hair-pins, flowers, birds, and other head-gear. It is not an uncommon way for a large-footed woman to save her earnings by buying a pair of gold ear-rings three inches and a half in diameter. I knew one old woman who wore a pair of this sort, and she said she was thus keeping some money safely with which to buy her coffin.

You can form a correct idea of the two styles of dress by looking at pictures of them; but if you want to see a small-footed woman arrayed in all her glory, you must come over and see for yourself. Feet three inches long; scarlet satin shoes, embroidered with flowers edged with gold thread; wide, scarlet pants trimmed with black; red crape skirt with a border according to fancy; a blue silk garment down to the knees; over this a shorter one of white satin, covered with embroidery and fastened with brass buttons; from these hang two or three short silver chains, with tooth-pick, ear-brush, face-knife, a tiny elephant, sword, etc., etc., dangling at the ends. Her little fingers and their next-door neighbors are furnished with silver nail-sheaths two and a half inches long, while her rings and bracelets are innumerable, as well as indescribable. Her face is painted white, except where the red ought to go, and shaved clean all over, leaving only a narrow line of eyebrow finished out in the right form and place with pencil. The hair and decorations

I will not attempt, but instead thereof you shall have the head of a field woman. The poor creature has nothing else, unless I name her feet, free as God made them, and her hands wherewith she earns her own living, and frequently that of the family besides. Her hair is combed back from her forehead and put up in a knot on the crown of her head; this knot is always enlarged by a good supply of artificial hair, tied with a scarlet cord, unless she is in mourning, when it is yellow or white. The hair is plastered stiff with oil and gum, and as a general thing kept remarkably smooth. Up over the knot towers backward a silver horn (I know of no other name for it); out on the right side stands a hair-pin with flat, square handle, while on the left is a circular one of open work; on either side is another silver pin, with a head the size of a hickory nut, and the sharp point passing through the hair projects two or three inches in the opposite direction. On one side of her head she wears a bunch of wires, each wire tipped with a jasmine, tuberose, cayenne pepper, or some natural flower, either fragrant or beautiful; on the other side a bunch of artificial flowers or butterflies.

The school girls have a great fancy for foreign notions. I presume Chiong Leng thinks she has found a prize, and appropriated it very becomingly. She came in this morning with the tinned ends of about twenty shoe-strings dangling behind one ear.

One day they had a grand time playing "foreigners." They had their garments arranged to touch the ground, their face-cloths tied around their arms for under-sleeves, and other fixings to match. The little girls have a multitude of dolls, and it taxes one's ingenuity to find foreign names enough to supply such a host. I believe they have now all the days of the week, all the flowers in our yard, besides pocket-handkerchief, homœopathist, and nasturtion — which names are considered suitable for the gayest of the tribe. These are for the most part dressed *a la* foreigner.

We do not teach the girls English, as they will be much more likely to be of use to their country-women, by studying only their own tongue. Every day they have a sewing hour, and you would be amused to hear their conversations and remarks. Nothing escapes their notice. One time they got to talking about getting married, who could ride in a scarlet sedan, and who could not have that privilege. Teng Mae's mother is quite concerned just now about making a match for her, as she is of the dignified age of ten years and few Foochow girls are not betrothed long before they get *so old*. We are trying to persuade her to wait a few years, and let the

child choose for herself, which would be indeed a new thing under the sun in China.

The sister of one of our school girls said she would give us her child; so she left her. We told the little thing's aunt that she must teach her to pray; and she answered, "I am teaching her." "What do you tell her to say?" "Thank the Heavenly Father not to let Satan tempt me." Now I think that is a pretty good prayer for one little Chinese to teach another.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Kynoles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Biddeford, Me.,	Mrs. A. S. Ladd,	10	13
Provincetown, Mass.,	Miss B. C. Swift,	55	
Worcester, Mass.,	Mrs. Rev. J. O. Knowles,	23	16
Belfast, Me.,	Mrs. W. L. Brown,	15	

Life Members.—Boston, Tremont St. Church, Mrs. Rev. Daniel Steele. Cambridge, North Av. Ch., Miss Lottie A. Campbell. Lowell, St. Paul's Ch., Mrs. J. Griffith; Miss Eliza Libby, Mrs. A. W. Weeks. Tilton, N. H., Mrs. Wm M. Clark. Providence, R. I., Mrs. Rev. J. E. C. Sawyer; Mrs. Dr. Talbot, Miss Mary Lewis.

MRS. W. F. WARREN, Cor. Sec.

NORTHWESTERN BRANCH.

White Pigeon, Mich.,	Miss Anna West,	18	9
Pierceton, Ind.,		54	17

Larwell, Ind.,	Mrs. Mary Clugston,	33	20
St. Paul's, Peru, Ind.,	Mrs. Rev. W. F. Walker,	20	5
Liberty Mills, Ind.,	Mrs. S. E. Carson,	20	3
Columbia City, Ind.,	Mrs. Chas. W. Hunter,	20	
South Whitby, Ind.,	Miss Augusta Arnohl,	27	5
Perrysburg, Ind.,	Miss Mattie Liffil,	12	7
Mexico, Ind.,	Mrs. L. Fortuey,	37	13
Auburn, Ind.,	Mrs. A. Cone,	25	12
Mt. Olivet, Ind.,	Cynthia A. Hollopetter,	15	8
Bay City, Mich.,	Mrs. E. M. Fowler,	53	43
Caro, Mich.,	Mrs. E. J. Stow,	27	21
Saginaw City, Mich.,	Mrs. R. Beach,	50	17
Oscola, Mich.,	Mrs. Alta Hardy,	21	9

Life Members.—Miss Lottie Nicholson, Elgin, Ill. Mrs. Rev. N. H. Axtell, Elgin, Ill. Mrs. Taplin, Oshkosh, Wis.

JENNIE F. WILLING, Cor. Sec.

Joliet, Ill.

CINCINNATI BRANCH.

Holcomb Chapel, Perry Co., Ohio,	Miss Hope Sayre,	10	2
Heath Centenary, Town St., Columbus, O.,	Mrs. Concklin,	28	
Paintsville, Johnson County, Ky.,	Mrs. Anjia Hagar,	11	
Clarksfield Hollow, Huron Co.,	Miss Emma Finch,	11	7
Fairfield Circuit, Edinburg, Portage Co.,	Mrs. L. S. Johnson,	31	10
Conneaut, Ashtabula Co.,	Miss Rhoda L. Chapman,	51	8
Mt. Union, Stark Co., O.,	Miss Helen M. Blinn,	41	8
Sharradan's Meeting House, Ashland Co.,	Miss Hattie C. Clark,	107	40
Wellsville, Columbiana Co., St. Marys, Ohio,	Mrs. Fallentyre,	10	10
	Mrs. Kate Coulter,	55	2

Life Members.—Mrs. Rev. W. F. Lanck, St. Clairsville, O. Mrs. M. A. Sanborn, Mrs. Sarah T. Wright, William St., Delaware, O. Miss Mary Oates, Miss Delia Lowe, Mrs. R. R. Meredith, St. John's M. E. Church, Cincinnati. Mrs. Fannie G. Moore, Gallipolis. Mrs. Sarah Wharton, constituted Life Member by Mrs. Minerva Evans, Kingston, O.

The TWENTY Life Members of the William St. Auxiliary, Delaware, have made the Rev. Mr. Mather, Life Member, of the W. F. M. S., in compliment for his distinguished services in behalf of the Society. Mrs. E. Welday, of St. Clairsville, pledges the support of an orphan to be named Bella Scott Welday.

MRS. R. R. MEREDITH, Cor. Sec.

319 Longworth St., Cincinnati, O.

CENTRAL BRANCH.

West Springfield, Pa.,	Miss E. C. Devereaux,	51	16
Johnstown, Pa.,	Miss L. H. Canan,	27	7
Kingston, Pa.,	Miss Nellie R. Martin,	24	30
Wilkesbarre, Pa.,	Mrs. S. G. Beach,	30	24
Reading, Pa.,	Mrs. Geo. W. Phelps,	44	
St. Johns Ch., Philadelphia,	Mrs. James Long,	110	
Frankford, Pa.,	Miss Louisa Byram,	16	
Cambridge, Crawford Co., Pa.,	Miss Emeline Rockwell,	68	43
	A. M. LONGACRE, Cor. Sec.		

RECEIPTS OF THE W. F. M. SOCIETY.

NOV. 1ST TO DEC. 1ST.

NEW ENGLAND BRANCH.

Maine.—Biddeford Auxiliary, through Mrs. A. S. Ladd, \$10.00; Corinna Aux'y, thro' Mrs. J. W. Atkins, \$5.00; Portland Aux'y, thro' Mrs. Dr. E. Clark, \$23.00. Total, \$38.00

New Hampshire.—Tilton Aux'y, thro' Miss Etta L. Couch, \$25.00; Concord Aux'y, thro' Miss M. J. Smith, \$15.00; Rochester Aux'y, thro' Mrs. D. J. Smith, \$12.00. Total, \$52.00

Vermont.—Lunenburg Aux'y, thro' Mrs. Lucy E. Hartshorne, \$14.60; through Mrs. Guernsey, Randolph \$8.00; A Friend to Missions, \$4.00; Nellie Moore's Mite Box, 50 cts.; Four Ladies, \$4.00; Isle la Motte, by Mrs. Malcom, \$8.00; in all, \$24.50; West Burke Aux'y, thro' Miss P. A. Howard, \$6.75; Mite Box, \$1.75; St. Alban's Aux'y, thro' Mrs. Emma A. Beeman, \$6.00; Bloomfield, thro' Miss Emily French, \$5.25. Total, \$58.85

Massachusetts.—Boston, Tremont St. Ch., thro' Mrs. Pliny Nickerson, \$31.05; Church St. Ch. Aux'y, thro' Mrs. Poland, \$3.00; Boston Highlands, Winthrop Street Ch., thro' Mrs. Harvey Scudder, \$8.00; Mrs. Scudder's Mite Box, \$1.50; East Boston Aux'y, thro' Miss E. J. Cushing, \$10.00; Malden, through Miss M. C. Waitt, collected at Asbury Grove Camp Meeting, Hamilton, in Ellen Phinney's Mite Box, \$10.00; Cambridge Aux'y, through Miss M. A. Campbell, receipts from a supper

given by North Avenue Church, \$30.70; Members, \$8.00; Mrs. S. F. Tuff's Mite Box, \$10.50; Abbie Johnson's Mite Box, \$1.25. — in all, \$50.45; Lowell Aux'y, through Mrs. Etta F. Weeks, \$100.00; \$88.68 was raised by a Flower and Fruit Festival; Springfield Aux'y, through Mrs. Mary R. Searle, \$5.00; North Andover, Miss Isabel Fish, \$1.00; Mrs. Susan C. Fish, \$5.00; Oxford, Mrs. Rev. Franklin Furber, \$1.00; Mrs. A. Hill, \$1.00; Ipswich Aux'y, thro' Miss L. A. Dodge, \$3.00. Total, \$230.00

Rhode Island. — Providence Auxiliary, through Mrs. John Kendrick; Providence, Chestnut St. Ch., \$11.00; Mathewson St. Ch., \$16.75; Powers St. Church, \$10.00; Broadway Ch., \$2.00; Trinity Ch., \$5.00; Woonsocket \$3.25; Mrs. Blanchard, \$2.00; to make three Life Members, \$60.00. Total, 110.00

Connecticut. — Middletown Aux'y, thro' Miss Ettie M. Northrop, \$37.50. Total, 411.10

MRS. THOS. A. RICH, Treas.

706 Tremont Street.

NEW YORK BRANCH.

New York. — Mexico Aux'y, through Mrs. H. C. Peck, \$6.60; Victory Aux'y, thro' Mrs. H. F. De Larme, \$7.32; Monterey, Cal., from David Jacks, Esq., for support of five orphans, \$150.00; from Mrs. Butler, for Photographs, \$22.00; Binghamton Aux'y, thro' Mrs. N. Y. Childs, for support of Jane Cary at Bareilly, \$30.00; Palmyra, N. Y. Central Conference, thro' Mrs. Bishop Peck, \$19.00; Danby, thro' Mrs. Hevin's four Mite Boxes, \$5.50; Allen St. Church, thro' Mrs. McAllister, from Mrs. Margaret Shady, towards Medical education of an orphan to be named Margaret Shady, \$80.00; St. Paul's Aux'y, thro' Mrs. H. B. Lape, \$94.00; Duane Ch., through Mrs. B. F. Clark, \$7.00; Bedford St. Church, through Mrs. G. Reed, \$51.42; Wilton Aux'y, through Mrs. Joseph Hillman, \$10.00; \$1.00 from Mrs. More, Fort Ann, by same; Buffalo Aux'y, Ladies of Grace Church, to constitute Mrs. Rev. D. H. Muller a Life Member, \$30.00; Sing Sing, from Mrs. H. J. Baker, for one year's support of Emma Baker in the Orphanage, \$30.00; Weedsport Aux'y, thro' Mrs. O. W. Burritt, \$12.35. Total, \$556.19

New Jersey. — Ocean Grove, thro' Mrs. C. J. Pearne, from Mrs. Rowland, \$10.00; from a few Friends at Drew Seminary, for the Women's Hospital at Bareilly, \$6.50; Mount Holly, thro' Mrs. A. L. Buckley, \$36.00; Jersey City Aux'y, thro' Mrs. Metcalf, for half yearly payment of Bible Reader, Sarah Ellen Rose, \$30.00. Total, 82.50

Interest on daily balances, \$638.69
5.58

Grand total, \$644.27

MRS. ORANGE JUDD, Treas.

P. O. Address, 245 Broadway, New York City.

NORTHWESTERN BRANCH.

Illinois. — Abington, towards support of orphan Sarah Jones, \$11.00; Peoria, \$5.50; Chicago, Maxwell St. Ch., \$12.00; \$5.00 of last amount from Bro. Ripley; Dundee, \$4.90; Bloomington, University Charge M. E. Ch. \$17.61; Tonica, \$3.00; Bloomington, First M. E. Church, \$32.00; Batavia, \$6.75; Chicago, Centenary M. E. Ch., \$32.75; Atlanta, \$3.50; Roscoe, \$5.00; Macon, \$12.37; Oregon, \$27.00. Total, \$173.38

Indiana. — Brazil, from Mrs. Noel, \$1.00; Madison, Wesley Chapel, \$10.00; Logansport, Market St. Ch., \$6.00; Bethel Ch., Mexico Circuit, \$3.00; Logansport, \$19.20; New Albany, \$7.40; Bethlehem, twelve mile P. O., \$4.89; Sugar Creek, \$5.00; Osgood, \$5.00; Attica, Bethel Ch., \$4.00; Bedford, \$4.00; Valparaiso, \$15.50; Evansville, \$8.25; Jeffersonville, \$7.00; Fort Wayne, Berry Street Charge, \$37.00; Richmond, \$20.00; Valparaiso, \$2.25. Total, 163.49

Michigan. — Royal Oak, \$10.00; Tompkins and Springfield, \$14.61; Rose, \$3.75; Ionia, \$6.00; Flint, \$21.00; Hubbardston, \$8.80; Constantine, \$15.50; Pinckney, \$16.00; Burr Oak, \$5.00; Highland, \$7.00; Hartland, \$5.00; Olivet, \$5.00; Bloomer Centre, \$3.50; Eckford, \$8.90; Dexter, \$5.85; Essex, \$6.00; Burr Oak, \$8.75; of this amt \$25.00 is for the outfit of one of Miss Swain's native physicians. Total, 176.31

Wisconsin. — Brodhead, \$5.00; Bay View, \$10.00; Eureka, \$5.75; Orfordville, \$6.00; Sparta, \$11.87; \$5.00 of last amount from Mrs. H. C. Weeks, towards Life Membership; Lake Mills, \$8.00; W. Granville, \$12.00. Total, 58.62

Sum total, \$571.80

MRS. R. F. QUEAL, Treas.

ST. LOUIS BRANCH.

Missouri. — Central Church, St. Louis, \$5.50; Central Church, St. Louis, Mite Chests, \$4.00; Carrollton, \$3.50; Brookfield, \$1.00; Lathrop, \$1.80; Plattsburg, \$9.00; Hannibal, \$12.80; Hannibal, to make J. W. Brady Life Member, \$20.00; from Mrs. Prescott, on sale of Miss Porter's photographs, \$2.45. Total, \$60.05

Iowa. — Vernon Prairie, \$12.85; East Waterloo, Memberships, \$2.59; E. Waterloo, Mite Chests, \$1.41; Waterloo, \$7.00; Fayette, \$38.00; Fayette, to make Mrs. C. N. Norton Life Member, \$20.00; Toledo, \$7.00; Lyons, \$7.80; Dubuque, \$12.00; Farley, \$10.25; Floyd, \$6.10; Osage, \$8.00; Lisbon, \$2.75; Oskaloosa, First Charge, \$12.00; Bloomfield, \$3.00; Muscatine, Memberships, \$8.25; Muscatine, Mite Chests, \$3.24; Colesburg, \$3.25; Mt. Vernon, \$9.60; Mt. Vernon, Cornell College, \$10.00; Jessup, \$8.00; Marshalltown, \$13.00; Manchester, \$9.00; Manchester, Mite Chests, \$6.50; Des Moines, 5th Street, \$8.00; Mt. Algor, \$4.00; Epworth, \$15.00; Epworth, Mite Chests, \$1.60; Mt. Pleasant, Main St., \$5.00; Dyersville, \$5.95; Teeds Grove, \$3.15; Mechanicsville, \$4.50. Total, 268.79

Minnesota. — Marion, \$5.00; Owatonna, \$12.70; Wiscoy, \$8.60; Wiscoy, Mite Chests, \$1.73; Pilot Mound, 35 cts.; Winona, Berean Bible Class, \$16.38; Winona, Mite Chests, \$33.98. Total, 78.74

Kansas. — Leavenworth, \$30.30.

Nebraska. — Plattsmouth, \$3.00; Omaha, \$7.75; Brownville, \$6.25. Total, 30.30

Through Mrs. Prescott, from Mr. Cuthbut Bainbridge, New Castle, England, to make his wife Life Member, \$20.00. 20.00

Sum total,

17 South 15th St. MRS. W. A. JONES, Treas. \$474.88

CINCINNATI BRANCH.

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Total,

68 West Seventh St., Cincinnati, O. MISS H. A. SMITH, Treas. \$474.29

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2015 Spring Garden Street.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. R. R. Meredith,
Mrs. J. F. Willing, Miss Isabel Hart,
Mrs. M. C. Nind, Mrs. J. H. Knowles,
Mrs. F. R. Johnson, Mrs. E. W. Parker.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxiii. 11.

VOL. IV.

BOSTON, FEBRUARY, 1873.

No. 8.

WHO WILL ANSWER?

BY MRS. L. T. GUERNSEY.

SHALL the stream resign its motion,
And the ponderous wheel its power, —
Shall the sea in dying murmurs
Bid her breakers leave the shore,
And her scattered wrecks be sounding
Funeral dirges evermore, —
All because the little streamlet
Stops to dally with the flower ?

Shall the blighted harvest perish,
With the reaper and the sower, —
Shall the cry of want and sorrow,
Echoing from door to door,
Make our earth in desolation
Vainly mourn its natal hour,
While the clouds in grandeur rolling,
Mockingly withhold the shower ?

Shall the River of Salvation,
Bearing on its waters bright
Freighted barks to every nation,
Freighted rich with love and light, —
Cease its ever onward flowing,
Wreck its barks along the strand,
Just because the mission brooklets
Stop to play with golden sands ?

Shall the Lord's ungathered harvests,
Wither 'neath a scorching sun, —
Shall His scattered, toil-worn reapers
Find their night ere day is done, —
Shall earth's darkened sons and daughters
Sink beneath their weight of woe,
While we chant in gorgeous temples
Our Te Deums as they go ?

While from mountain unto valley
Fainting souls for succor call,
Shall we count our hoarded treasures,
Give to "moth and rust" our all ?
While the vineyard call makes vocal
Gray of morn and hush of even,
Shall we, lured by siren voices,
Squander time and forfeit heaven ?

Saviour, from thy throne in glory,
Look upon us in our sin;
Tell again redemption's story,
Bid us take the wonder in, —

Till our hearts shall joy to tell it,
Till our faith shall grasp the word,
Till no more our feet shall falter,
Till the earth shall know the Lord.

Bellows Falls, Vt.

A NEW FORM OF WOMAN'S WORK.

BY REV. N. J. PLUMB.

THE following incident which recently occurred during the fourth quarterly meeting of the "Yeng Ping" city circuit, one hundred and forty miles northwest from Foochow, may seem somewhat peculiar for China, where women are universally regarded as very closely secluded by rigid customs; but coming as it did under my own observation, I take pleasure in giving it as an additional evidence of the power of the gospel in overcoming all unnatural restrictions. I may, however, remark that the strictures on woman's privileges in that city are much less rigid than in Foochow and in some other parts of China.

As the quarterly conference assembled and the members were taking their seats, I observed two elderly ladies step in and take their places near the door leading to the parsonage, in the back part of the building. I supposed they had just dropped in for a few moments out of curiosity; but it seemed not, for they remained through the opening services, kneeling during the prayer of Bro. "Hu Yong Me," the native elder in charge.

As the business proceeded they kept their seats, carefully but silently observing all that transpired, until a misunderstanding occurred which caused considerable discussion, when one of the ladies, a very neatly and well dressed person, apparently about fifty years of age, rose, and stepping forward near the preacher's stand, expressed (in the "Yeng Ping" dialect, which I did not understand) her opinion of the case in a very deliberate and dignified manner, which seemed to have the desired effect, as a satisfactory understanding was soon reached.

Again, when the election of an estimating committee for the preacher's salary for the ensuing year, came in order, and the duties of this committee had been fully explained, the greatest difficulty appeared to be to find suitable persons for this work, and the question was asked whether it would be proper to place one woman on this committee, some one remarking that she could estimate the wife's portion (which seemed rather reasonable).

To this very unexpected question, I was somewhat at a loss what reply to make, never having met with such a case; but, after a moment's consideration, I remarked that as the discipline did not definitely decide this point, or at least did not prohibit such an action, they might do as they thought best. I could see no objection to such a course, and accordingly the lady who made the speech was elected, apparently to the hearty satisfaction of all present.

This person, as I afterwards learned, is a very intelligent sister, who was baptized and admitted to full membership during the early part of this year, and is spoken of in the highest terms by the preacher in charge, as well as the members. Her interest in church matters was evinced by her desire to be present at the session of the quarterly conference, and witness its proceedings.

Prior to her entering the church she was a strict vegetarian for thirteen years, and was doubtless all that long time groping after, and in the dark seeking the true way of eternal life.

Her husband and near relatives are all dead, except a small grandson who lives with her, and they comfortably support themselves by an honorable employment. She, with four other women, partook of the sacrament on Sabbath day.

At "Hu Gu Sang," twenty miles this side of Yeng Ping, where I attended quarterly meeting services on the following Sabbath, a woman who lived in a village about two miles distant had become acquainted with the doctrines through her relatives (who are Christians), and desired very much to be baptized on this occasion; but her husband, having found out what she proposed doing, became greatly enraged, and scolded her very severely for her conduct. She, however, persisted in her course, and hoped she might accomplish her design; but her obstinate partner declared she should not, and interdicted her from

again going to the village where the chapel is. To the brethren who visited her before the quarterly meeting, she still expressed her sincere and earnest desire to become a Christian, and unite with the church, although for the present denied the privilege of hearing the Gospel.

May the Lord open the prison doors and let the oppressed go free.

Foochow, China, Oct. 11, 1872.

MAUHMUDA'S BETROTHAL.

BY MISS THOBURN.

THE following is a translation from a story of Mohammedan family life. I send the extract, thinking one of their own number better able to explain their social customs than we who only see the exterior.

Asgari, the heroine, is a model woman, who taught a school for the purpose of doing good to the idle young girls of her acquaintance. I fear she only exists in fiction, — at least, I have not met such a person in Indian real life. She has a young sister-in-law, for whom she wishes to provide a husband from a family of higher social standing; and the first proposals are made to the boy's sisters, her friends and former pupils.

"I will not forget your kindness while I live," said Jamal Ara. "But what can I do to show it? You will not accept any service from us, otherwise we would give you our skins to make leather for your shoes. And even then you would not be paid as you deserve."

"I did nothing," said Asgari; "and if I pleased you in any way, it was through the favor of God, who made it acceptable to you. Nothing can give me greater happiness than to know this may have been so."

"How you talk, Asgari!"

"But listen, Hassan Ara. I have something to ask. But it is not as between teacher and pupils. That relation was over with the school. Now, it has pleased God, you are married. And you are the daughters of nobles, who are the very crown of the nobility. No family in this city can be compared to yours. If any one remain unsatisfied, after having seen you, it is the fault of his fate."

"Well," said Hassan Ara, "what is it?"

"Promise me, first, that you will not refuse me, and I will tell you."

The sisters supposed Asgari wished to ask for a position for some of her friends, and they said they would help her with all their hearts.

"We very much wish you to command us," they said.

"It is difficult for me to bring it about; but if you are prepared to help me, it can be done."

"If it is anything we can do for you, there will be no trouble in it."

When Asgari had made them promise repeatedly, she told them her wish concerning Mauhmuda. When the sisters heard it, they were silent, and at length began talking of other things. When they rose to go, Asgari caught their veils, one in each hand, and said, "Now I will have my desire, and I will not let you go until you promise me."

"But it is not in our power," said Hasan Ara. "Arjmand is only a boy yet; and further, any such matter must be settled by the parents. How can sisters interfere?"

Asgari replied, "Elder and married sisters have equal authority with parents in these things, nor can they be brought about without consultation with all the relatives."

"But we have not thought of this before," said Hassan Ara.

"There are three qualifications to be considered," said Asgari, "wealth, character, and appearance. From us, of course, you will expect no mention of wealth. As to character, you know Mauhmuda. You were with her much of the time, for two years."

"Yes, and she excels in everything. Modesty, politeness, good breeding, temper, intelligence, knowledge of reading, writing, sewing, cooking, — in all these she has no equal. We know this is true."

"Yes," said Asgari, "and I do not say so because she is my pupil, or my sister-in-law. God has endowed her with good qualities, and it is through his favor that she possesses these advantages. As to appearance, she is human, and has eyes, nose, and mouth like other children of men."

"Do you call her human?" interrupted Jarmal Ara.

"No, but she is the child of a Houri. There is no one so handsome among us. Some of our slaves are more beautiful than we; but Mauhmuda is like the 'silver sun and silver moon.'"

"Very true," said Asgari; "then what does she lack, except wealth? It is said that a little mouth speaketh great things; but, still I will say, that we are descended from Ali Naqi Khan only two generations."

Both sisters said, "Asgari, you are the very crown of our heads. And we and you are not two, but one caste and one blood."

"Then why do you hesitate to grant my request?"

"Well, Asgari, we will mention it to Umma."

"Mention it! I can do that myself. Promise to help with all your hearts."

When they had promised and vowed to do all in their power, she let them go.

The next day she went to see Sultani Begam, their mother, taking with her as a present a fine Cashmere shawl.

"You make us ashamed," said the Begam. "We should serve you, not you us."

"I ordered this shawl made for you in Seal-kote," said Asgari, "and I have kept it a year and a half with the hope that when I returned to Delhi, I might myself present it. Will you not be so good as to accept it?"

"I take it because you give it. But you shame me. If you would even accept anything from me, you would make me very happy."

Asgari rose, and, standing before her with clasped hands, made known her request.

"Please be seated," said the Begam.

"When you grant my requests," replied Asgari.

The Begam took her hand and seated her, saying, "It is a great care to provide for sons and daughters. Before buying an earthen cup from the potter we examine it well; but that is only for a day, while this is for a life-time. I will think of what you have said, and consult with the children's father and other relatives."

"My ambition has moved me to ask you," said Asgari, "but there is need of your generosity; for except poverty and humility, we have nothing to offer with Mauhmuda."

Sultani Begam said nothing further, but it was evident she was not displeased. When Asgari had gone, the sisters began praising Mauhmuda beyond all bounds. The Begam then sent to her sister, Shah Jehani Begam, asking her opinion. Shah Jehani was much troubled, for she had a daughter whom she wished to marry to Arjmand,

but fortunately for Asgari's plans, she had not yet spoken to the family. The next day she visited her sister. When the subject was broached, she said, "What union of heaven and earth is this? What comparison between the families?" Who mentioned this matter to you?"

"Asgari."

"I will go myself to Asgari," she said; and, taking Hassan Ara with her, she went at once.

"You are very wise, Asgari," she said, "but you do not seem to know that marriage should be between equals only. My sister only the other day refused an offer for Arjmand because a golden bedstead was not promised. And what can you give Mauhmuda?"

"Begam Sahib," said Asgari, "the marriage of girls is not a matter of sale. I have known many bad customs to prevail among our best families in Delhi; but giving and taking daughters in sale I have not heard of. We have no wealth, and why do you ask it? Have you not enough in your family?"

Shah Zemani talked much, but could make nothing, for Asgari quite silenced her with arguments.

"It is now in the hands of fate," continued Asgari; "but Hassan Ara, is this any improper thing that I have asked? Yours is a great house and requires much skill in its management, and who among the noble families has such ability to do it as Mauhmuda? If an ignorant, awkward person should come to you with a cart-load of dowry, what would be the value, since she could not take care of it? Mauhmuda could manage the affairs of a country, and she is worthy to order your house. Begam Sahiba, why do you not ask Arjmand for your daughter? Do you think cousins should not marry?"

"I intend to make an arrangement for her outside the family," said Shah Zemani, rising to take leave, but showing so much confusion that Hassan Ara at once suspected her secret. When she reached home, and her aunt had gone, she said, "Umma, our aunt does not like this because she is planning for her own daughter."

Sultani said, "Let us ask Arjmand himself," laughingly, as though it were a jest.

They called him, and Hassan Ara said, "Brother, we are arranging for your marriage. Are you willing to marry your cousin, Dildar Begam?"

Arjmand was ashamed to speak of it before his mother; but by signs he told his sisters that he did not like her, which they took as proof of their plans being better.

When their father came the daughters appealed to him, and pleaded Mauhmuda's case like lawyers in court. He was pleased with the plan.

Then both ran off to Asgari.

"Blessings, Asgari, blessings! Give us our present."

"God bless you both," said Asgari; "but I cannot make you a proper gift. My gift is prayers night and day."

"Ah, but you must certainly make our mouths sweet to-day."

Which Asgari did with five rupees' worth of sweetmeats, which they ate together as they exchanged congratulations.

Lucknow, India.

THE MURDERED TWINS.

BY REV. W. J. GLADWIN.

A PAIR of twins! Twin sisters, too! What heart has not been stirred with pleasure at the sight of a happy pair of twin babes? Have you not thought this one of the sweetest and most tender relationships with which the Creator has blessed the earth? Why, then, should we darken the pages of a paper published by the ladies for the perusal of the mothers of the church, with the sad story of the murder of a pair of twins, — and, terrible thought! killed by their parents. But it must be told. The very stones cry out against a deed of such horrid darkness. And yet the misguided parents view the crime as an act of duty. I send herewith official copies of the "Chalan," or police report, to the civil surgeon, and the surgeon's report of the post-mortem.

POST-MORTEM EXAMINATION OF A FEMALE THAKOOR CHILD.

External. — Body in good condition; decomposition commenced; tongue half protruding; eyes open; no marks of injury externally.

Head. — Not examined.

Lungs. — Too decomposed to afford any information, but appeared to be healthy.

Heart. — There was a large quantity of bloody serum in the pericardium; right side of heart contained embolic clots; left side nearly empty.

Liver, Spleen. — Natural and healthy.

Stomach. — Contained some curdled milk; muscular tissue too decomposed to judge by, but apparently healthy.

Intestines, Kidneys. — Healthy.

Bladder. — Empty.

Cause of Death. — Not known; but I am of opinion that there has been foul play; the appearances about the heart are not connected with any disease I know of, and I am inclined to suspect suffocation or strangulation of some kind.

J. H. CONDON,

Civil Surgeon of Cawnpore.

Let these dark sheets, like the blackened maps of a burnt Chicago, move the hearts of America to sympathy. Let them be sent through the land, as were the bleeding relics of the murdered Jew-ess, to arouse the Israel of God to action in the deliverance of the race.

From the brighter pictures of Oriental life, which are often truly given, one would suppose that the days of wholesale murder had passed away. But, alas! the woes of heathenism are yet in full force and deadly power.

The caste of THAKOORS is most given to infanticide. This caste is next to the Brahmins in power and wealth, and is composed of multitudes of the great men of Hindustan. They are also called *Rajpoots*, and are not simply inhabitants of Rajpootana, but scattered over India as any other caste. The cause of their murder of girls is not only the great expense of marriages from equal caste, but a strange family pride against becoming fathers-in-law or brothers-in-law. To apply the epithet of brother-in-law, "*Sahlah*," is considered a most grievous insult to a gentleman of this class of Hindoo society, and the only way to shield the sons from this disgrace, and to preserve the family from trouble, expense, and dishonor, is to sacrifice the daughters.

In some sections more directly under English dominion, the practice is so carefully watched that it cannot be performed at the time of birth, but the little ones are allowed to live for several weeks or months for a fit opportunity for murder. In more remote sections, the dark deeds can be more easily accomplished. But it must be done, and the girls must certainly be disposed of, sooner or later, according to the inexorable laws of the caste.

I am officially informed that in the Bustee district, two Thakoor towns, canvassed in the recent census, reported the first, — one hundred and thirty boys and two girls, and the other about two hundred boys and no girls. In the Thakoor villages about Cawnpore there is but from three

to five per cent of girls among the children and youth. Judge Halsey, of this city, in an official statement to the government, says, that in the Cawnpore district, two hundred and sixty-one villages are *red-handed with blood*, the girls all being murdered. And he recommends that in one hundred and sixty of them an extra police should be stationed. The civil surgeon of the district informs me that during this summer he has held an average of twenty-eight post-mortems monthly, of which *ninety per cent* were upon the bodies of female infants murdered by their parents, as nearly as can be ascertained.

The methods of murder are many. One of the most common is to gorge the child with milk and destroy it by overfeeding. Another is to bind a cloth strongly over the chest, and compress the lungs until suffocation ensues. I know that the recital of these horrible facts will make the reader turn with a shudder from the scene. But I claim your attention to another view. Look at the heathen mother as she feeds that little girl the sickening, deadly doses of slow poison. Do you think there is no relenting? Or, as she gives the smiling innocent to the servant, knowing that it is for the last time, is there no pang of sorrow? From what I had read of child-murder, and of heathenism in general, I had supposed that the ties of natural affection were quite obliterated from the minds of the heathen. But as I have watched the parents fondling their little ones, and marked the fraternal sympathy among those of a caste, and friends in other castes, I have found myself pleasantly disappointed. But all this strong affection must yield to the teachings of a false faith, and the social customs which it inflicts. The Thakoor mother looks about upon the happy families of lower castes as their daughters dance in girlish glee about them, and she cannot but hate a system which compels her to murder her own little darlings, that the daughters of some of these poorer classes may be taken as wives for the young men of her caste. And then she sometimes looks through her *purdah* and sees the happy daughters of the Christian faith in the enjoyment of a free girlhood and an honored womanhood, and her heart longs for that freedom and peace which is brought to the homes of earth by the religion of Jesus.

What can be done to give the Bible to these precious souls? Carry out the same excellent schemes which are now spreading the gospel. Let the work be enlarged. Let still greater contributions be offered. But above all else, let more fervent and more faithful prayers be offered for the outpouring of the spirit upon the work. When the church prays such petitions as the Intercessor loves to hear, then shall these souls be turned from sin to God. The parents and children shall all be "taught of the Lord, and great shall be the peace of the children."

Cawnpore, India.

WOMAN'S WORK IN OUR FOOCHOW MISSION.

OTHER DAY SCHOOLS. II.

BY REV. DR. R. S. MACLAY.

EVER vigilant to conserve the results of its labors, ever watchful to desecr any opening door for evangelistic effort, and ever prompt to utilize all the forces at its command for these purposes, the Foochow mission has never hesitated to avail itself of any weapons that might increase the vigor of its attacks on the strongholds of Satan; never refused to adopt any appliances, however novel, that made it more efficient in sowing beside all waters the blessed seed of the kingdom. It is, we believe, to this spirit of hearty, courageous missionary enterprise that the Foochow mission is indebted, under God, for the success with which its operations have been crowned. Recognizing in the recent and remarkable revival of the missionary spirit among the women of American Methodism a significant and important indication of the divine will and purpose, our mission has endeavored to place itself in full sympathy and co-operation with it; and to become the channel or agency through which the faith, the devotion, and the offering of these earnest workers may act upon the heathenism of China.

Four lady missionaries are now laboring in China, under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Of these, the two Misses Woolston were originally sent out in 1858, by the missionary society of our church, to co-operate with our Foochow mission. After ten years of faithful and successful service in the mission,

they returned, in 1869, to the United States on health furlough; and in 1871 resumed their work in Foochow, under the patronage of the Woman's Foreign Missionary Society. The Misses Woolston are in charge of the Baltimore Female Academy at Foochow, an institution which they founded, and which, except during the period of their furlough, has been under their care to the present time. The other two lady missionaries are Miss Porter and Miss Brown, sent out by the society in 1871, and appointed to labor in our mission in the city of Peking, the capital of the Chinese Empire. The society has large plans for evangelistic efforts in China. Young ladies are now making special preparations under its direction, for entering as soon as practicable this vast mission field. The members and friends of the society respond with unprecedented promptness and liberality in aid of the funds of the society. A spirit of importunate prayer for the perishing millions of China is taking possession of all hearts; and springing from these combined influences, there is growing up, under the guidance of the Holy Spirit, a constraining, victorious faith with regard to the triumph of the blessed Gospel throughout the world.

The appliances used by the Woman's Foreign Missionary Society of our church for the accomplishment of its sublime mission, are both educational and evangelistic. In our Foochow mission, the educational appliances comprise a first-class boarding-school, — the Baltimore Female Academy, — to meet the higher educational demands; and a system of day schools, covering our entire territory, and taught by the graduates of the boarding-school, or by other Christian women of our native church. For purely evangelistic efforts we have instituted a class of Bible readers, or deaconesses, — an agency which gives high promise of distinguished usefulness. The field before us is vast and promising. Auspicious omens cheer us. Difficulties that once disheartened the missionary have now vanished; obstacles that seemed insurmountable have been overcome; springs have gushed out in the desert; the valley of Achor has become to us a door of hope; the foe, once proud and defiant, now proffers conciliation and friendship; and the native church, heretofore feeble and despised, is now

girding itself for the conflict with error; and, under the leadership of brave Christian hearts, is marching on to victory and conquest. In this stupendous enterprise, — the grandest in which mortals have ever engaged, — the Woman's Foreign Missionary Society of our church proposes to act a worthy part. May God give her strength and wisdom for the work! Amen.

LETTER FROM MISS SPARKES.

[Published through the kindness of the Albany, N. Y., Auxiliary.]

I THINK I mentioned in my last report the wife of a Brahmin pundit, with whom I was reading, and expressed a hope that her influence might prove a help in our work. The hope was not a vain one. Soon after writing that, I asked the pundit's wife to assist me in getting up a school in a certain part of the city, promising to employ her daughter as teacher, should she succeed in getting a certain number of women and girls together. The school has been in progress now two months, and has been as successful as I had any reason to hope. About twenty-five Hindoo girls, from six to eighteen years of age, attend. I am much pleased with the teacher. She is a person of great intelligence and natural refinement, and her being the daughter of a Brahmin is a sufficient protection against loss of caste, etc., to any who come to her.

Wednesday afternoon of each week, we invite to the school as many Hindoo women as will come to see us and hear what we have to say. Each week, so far, a large number have been present; last Wednesday I counted over thirty women, besides those belonging to the school. Some of them listen to us with great attention, others make their babies cry, then have all they can do to care for them. Last Wednesday, while reading and explaining the Scriptures, we were greatly interrupted by a woman standing behind us constantly calling out to us to turn that way when we talked, so that she could hear too; but she would not consent to take a seat in front of us with the others. After a little, she commenced telling us, in very loud tones, that her daughter was possessed of an evil spirit, and she had heard we had power to cast them out, begging us to do so. We succeeded in quieting her

by promising to see her child the next morning, and proceeded with our lesson. We had been talking some time, and were just then trying to explain faith in Christ, when the pundit's wife, who was present, and whose face for some time had shown that she was a little nervous over what she was hearing, stopped us, saying her husband was just inside the gate, where he had heard all that had been said; and as the women could not understand us very well, would not we allow the pundit to come in and explain the lesson to them, as he believed just as I did. I thanked her, but said "No; if the women cannot understand me, my Bible woman, who is here, will explain it to them." The old pundit, I notice quite frequently, when we are there, sits just outside, where he can hear every word said; and I have sometimes wondered if he did not go in after we left and explain the lesson in accordance with his own creed. There are no *parda* obstacles (obstacles on the ground of impropriety) to his appearing in a company of women, he being their pundit, or priest. When the lesson was ended, we sung one of our *bhajans* (hymns), in which the children and a few of the women joined. The pundit's wife then asked if she might sing one of hers, to which we listened as attentively as possible. When we arose to leave, the teacher handed my Bible woman and myself some sweetmeats, and other Hindustani dainties, asking if we would eat them. They were in a bowl, made of leaves. I replied, "Yes, we will eat them with pleasure; and when you come to see me, will you eat some of my food?" "O," said she, "we do not like English food." "But," I replied, "we will have some Hindustani food prepared, that I know you will like." Her reply amused us, for it showed her native politeness, and desire not to give offence, and yet a reluctance to let us know the real cause of refusal. Her answer was, "You come here to do us good, you say, hence you are anxious to learn our language, ways, and customs, so you visit at our homes, learn to eat our food, etc. When we learn English, and go about among your people, as you do amongst us, then we will eat your food, and follow some of your customs."

We hope good may come of this school; it has, at least, a fair beginning.

Bareilly, India, June 31, 1872.

HEATHEN WOMAN'S FRIEND.

BOSTON, FEBRUARY, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

WE yield this month a large proportion of our editorial space to make room for excerpts of missionary correspondence, too timely to keep over, and too good to lose. They furnish lessons quite as emphatic, and more entertaining than any which the pen editorial could inculcate in the same limits.

OUR MITE-BOXES.

WE would dearly like to know who invented mite-boxes for the W. F. M. S., for those of us living in the far Northwest would love to grasp hands with her, and greet her with a holy kiss.

We greet these pretty, ornamental, silent monitors on our centre-tables and whatnots as angels of mercy, or rich means of grace, in every household where they go; from our stand-point no house is completely furnished that is not furnished with one of them.

Our dear sister Prescott sent us one hundred by express. We made one solid stack of them in our dining-room, and feasted our eyes and hearts on them for a day or two with delight.

Then, anxious to send them on their mission of love and mercy, we borrowed a Methodist missionary's horse and buggy, and, taking seventy of them, we went on our way, rejoicing that we were permitted to carry them to our dear sisters in Christ.

We were cordially welcomed, and when our day's work was done, though wearied in body, we

returned home with cheerful, grateful, and joyous hearts. We supplemented our day's labor with earnest prayer, and in faith waited for the coming harvest.

It came; the 15th of November came; we met a joyous, happy band to open our boxes and count the Lord's money. Bills, currency, and coin of every kind (save gold). What bright eyes, what radiant smiles, from the little two-year-old, who joyfully brought his box, to the gray-headed veteran in the cause of missions. Again and again we met, for one afternoon did not suffice, such pleasant gatherings were they, and the grand result was \$38. We felt to say, "The Lord has done great things for us, whereof we are glad." But what of the other thirty? We went out organizing, and left twenty; their report has gone to St. Louis. The other ten have a history, part of which we know. The annual conference met in our city; we seized the opportunity to hold a W. F. M. M., our dear sister Hobart being present. Of course we had a mite-box on exhibition, and as soon as the meeting closed, many dear brethren of the ministry, and their excellent, self-denying wives (God bless the Methodist preachers and their wives!) came up to the altar earnestly asking for boxes. We took their names, and next day, filling our satchel, we stood in the lobby of the church, and distributed all we had to the most needy. We wished that like the loaves and fishes "the ten" could have been multiplied to a hundred; but the multiplication will come when they are opened. Every Auxiliary should be supplied with them, and as far as possible every Methodist family.

Many a one-cent, three-cent, and five-cent piece, and currency too, will find their way in, which would otherwise be spent in candy and cigars. We say to our secretaries, multiply the number; let no secretaries organize without them; when she travels, let her leave room in her trunk for a few mite-boxes, enough for a sample at each place where she organizes; more can be sent by express as needed. Let them be followed by earnest prayer; let the president of each society urge the members to do all they can to fill them; and we are sure the funds in our missionary treasury will be greatly increased. "God loveth a cheerful giver."

M. C. N.

MISSIONARY CORRESPONDENCE.

[From a letter from Miss Pultz, one of the outgoing Missionaries to India.]

WE left London on Tuesday P.M., and arrived in New Haven the same evening. The boat which was expected to leave at midnight did not leave until three A.M., on account of the roughness of the channel; hence we reached Dieppe too late for the morning train to Paris, and were obliged to wait there until evening. As usual, I was very sick, not only on Tuesday night, but also all the next day. I am sure I cannot see why I need be seasick *on land*. We arrived in Paris Thursday morning, took a short walk in the city, and at noon left the hotel for the depot. I had heard much of the beauty of Paris, but it far surpassed my expectations.

The morning was clear, and the air was very invigorating. We travelled all Thursday night, took a hasty lunch of bread and coffee at Amberien on Friday morning, and hurried on. Could you have looked in upon us you doubtless would have said we appeared more like school-girls, wild with excitement, than like missionaries. The snow-capped mountains looked down on the fields still covered with green grass, while the people were gathering vegetables, cornstalks, etc. Through many parts of Southern France and Italy the plains are inundated, causing great suffering among the peasantry. Dr. Vernon told me that in Genoa it had rained almost constantly for the past two months.

Just beyond Modena we passed through the famous Mt. Cenis Tunnel. We made it resound with the familiar hymn, "From Greenland's icy mountains." Some of the party sat, watch in hand, and when we emerged, at the end of thirty minutes, all joined in the song of praise, "Praise God from whom all blessings flow."

We reached Leghorn early this morning (Nov. 26), and stopped to exchange mails, though I really think they tarried long enough to read all the letters. I find that the eastern people are never in a hurry. This afternoon we passed the islands of Caproni and Elbe. We expect to reach Naples this noon.

[Extracts from a letter from Mrs. Parker, Moradabad, India.]

"I WISH to tell you of the good time we had when Sir William Muir and his company were here

lately. Sir William and Lady Muir arrived on Thursday evening. Friday morning, Lady Muir, accompanied by several other ladies, came to visit and inspect my work among the Hindoo women and girls in the city. On their return they visited the Christian girls' school in the mission compound.

"Saturday, Sir William and a large party of gentlemen visited Mr. Parker's school in the city, after which Sir William confirmed a grant from government of \$2,500, to help build a school-house in the city. In the evening, we dined with them, and Sir William took Mr. Parker aside and expressed his satisfaction with the school. Sunday evening, Sir William, Lady Muir, Col. Ramsay, and others, came to our Christian Sunday school, and were much pleased to see so many men and women, as well as children, learning God's word. Sir William addressed the school, giving all words of counsel and advice.

"Tuesday, Lady Muir, with several other ladies, went to see nine of my Mohammedan girls' schools. After they left Moradabad, Lady Muir sent me a letter enclosing an order for \$65. In this letter she says: 'I was surprised at the number of women you have under instruction, and much pleased to find the thorough way in which they have been taught. Great pains you must have taken to make the schools so efficient.' The girls and women were greatly elated by the visit of Lady Muir, and will long remember the good advice which she gave them. Lady Muir was specially pleased with my Mohammedan Sunday school. God hears the prayers that are being offered up at home for this work, and the work goes on, though the laborers are few. Scarcely a day passes but I am asked to go and see some case of sickness and distress; with all my other work, I cannot do much in this department.

We feel that Methodism has a great work to do in India, and the ladies of our church who are doing so much, have, as it were, only commenced the work."

[Extracts from a letter from Miss Sparks to Corresponding Secretary of Baltimore Branch.]

"I AM happy to inform you that we have a girl to whom we can give the name *Bella Weiser Black*. Her Hindustanee name is Haddee, which

means a bone. She is about ten years old, a very gentle, quiet-dispositioned child, always obedient, affectionate, and anxious to do right. She reads Hindee and Urdu well, and we hope, as she grows up, she will develop into a good and useful woman. She lacks self-reliance and self-confidence very much; but that she will, in time, probably overcome.

"We suppose the support of children to be continued yearly, until their marriage, unless notified to the contrary. When the girls marry, we inform the patrons.

"Ellen Goucher and Charlotte Crook are both girls of superior intellect, the most so, I think, of any in the school. For Ellen we feel more anxiety than for almost any other; her bright intellect makes her necessarily forward, or prominent, while her naturally prominent, impetuous nature requires constant checking and guiding. She inherits from her parents a nature prone to evil; but we trust grace and prayerful efforts will keep her in the path of right. We shall prize the assistance of your prayers. She will be strong either for good or evil, and we trust for good.

"Charlotte Crook combines, with her positive nature and keen intellect, a heart naturally pure and good. She is already an example of truthfulness and piety to the others. It would do you good to see how firmly she stands for the right every time, and how nobly she bears her religious crosses. We have been having some extra meetings lately, in which some of the girls have been very much blessed, and Charlotte among the number.

"We have felt to welcome gratefully a new star to our constellation of branch societies, — the Baltimore branch, — and especially as this is the first branch formed in Southern territory. We trust that this may be but the beginning of many, and that God may greatly prosper you in this our mutual work for Christ. I sometimes think yours is the greater part, *for if supplies from home stop, our work here must necessarily stop, or suffer, and you cannot know how much it cheers and helps us to know that you are praying for us and our work.* I think the knowledge that patrons are praying for our orphan girls often has a restraining influence upon them.

"God is constantly prospering the work here in

our mission. *Almost every month develops new and interesting features of it, especially among the women.*"

Bareilly, Sept. 16th, 1872.

[Extract from Miss Thoburn's Quarterly Report.]

"We have had this month (Oct.) two seasons of special religious services. The Doorga Pooja is a heathen festival that continues four days. It is a general holiday, — a time for exchanging visits among friends, and for general interchange of congratulations. This year, as last, we held out-door services in English during the time. We had each day a large and attentive congregation of Europeans, Eurasians, and English-speaking natives. A number were converted, and many heard the word who would not have gone within walls to listen. The week following was the session of our District Association, — a sort of conference for the native and home missionaries. In connection with the business of the association were held religious meetings, morning and evening, — all in the Hindustani language. In these, also, were some conversions."

THE C. Butler Bible Woman writes of her work as follows: "Be it known that I write about the work of the women of this station. When I visit their houses they are much pleased, and say, 'Please tell us something of your religion, and read us your books, that we may know what your religion is like.' So I usually begin by singing them the hymn, '*Keyun Vican bhula hai*' — *isi jaga meu suka mla nahin shaigo yik to hai jaise pani ki dhara.*' (This means: Why do you place your heart on earthly things? There is no certainty in this life, etc., etc.) So I talk to them about these things, how that they never think of saving their souls, but are careless and thoughtless about these things; but that Jesus Christ came to save such sinners; that he died to redeem them, and that he says, 'Come to me and I will save you from your sins.' And I say to them, '*Dear sisters, you have from childhood done homage to idols, and they haven't saved you from sin; consequently, you should n't pray to them any longer. This is forbidden in our books, and we know that Christ is a true incarnation and Saviour, and that he can forgive*

sins, and give peace; and now *I am telling you the true way of salvation.* Sometimes the women weep when I am telling them these things, and say, 'This is true. Our Brahmins and Maulvis do not tell us the right way of salvation.' This is my report of Philibheet, and may God add his blessing.

MILKAH; OR, C. BUTLER, *Libe Woman.*"

THROUGH the kindness of Mrs. Meredith, we again give our readers notes of travel from Mrs. Baldwin's letters: "On Friday and Saturday, we passed through the finest scenery of our whole journey, namely, over the Rocky Mountains, and through Echo and Weber canyons. An observation car was attached, so we had every opportunity for having the whole benefit of the views. Autumn had touched up the brown, sombre rocks, making them far more beautiful than when we passed them in the spring. I wish I could give you some idea of the grand old mountains, towering upon every side of us, some rugged and grand, others with outline in gentle waves, but all strewn with the most exquisite nosegays. It was just as if some generous hand had scattered bouquets of the most brilliant colors all over them. Some of the rugged, stern old mountains would have looked so hard and cruel but for the lovely colors that softened and made them smile. Right in the midst of the loftiest peaks we would turn a sharp curve, and come upon a perfect gem of a valley, a sunny quiet lake, and cosey little houses, embowered in trees and surrounded by blooming flowers, the sunlight resting upon the whole like a benediction.

"I cannot begin to tell you my exquisite enjoyment of those scenes, but I learned something more of the ministry of the beautiful, and it will remain with me forever."

"We arrived at San Francisco Wednesday night; made our way to Brother Gibson's, who welcomed us kindly. They are delightfully situated in the new mission house, and are doing a fine work here among the Chinese.

"At twelve o'clock, October 1, we pushed off amid cheers and waving handkerchiefs. When the last rope had been loosed and hauled in, we felt indeed that the last visible link that held us to our native land been severed, and we were out

on the ocean, bound for a foreign land. Again, as nearly eleven years ago, we stood on deck and watched and waved until watching and signalling were vain, and I felt gratified that neither father or mother, brother or sister, were there. It was hard enough as it was. Once well out in the stream, and the parting gun ashore was fired after us, — we were really off, had taken our last look of the dear home land, for how long God knows! It was a bright, beautiful day, and we remained on deck, talking little, thinking much.

"Our missionary party is large and very pleasant. We have a table to ourselves. Our party consists of Mr. and Mrs. Knowlton and child, of Baptist Mission at Ningpo; Mr. Hart, of our Kin Kiang Mission; the Misses Hoag and Howe, for the same mission. The better I know these ladies, the better I like them. I feel sure they will do your society good service. Miss Evans is for the Presbyterian Mission at Sungchow; Miss Claghorn for the American Board at Foochow; Miss Hequenbergh for the Dutch Reformed Mission at Yokohama; Miss House and Miss Anderson for Siam. The captain has had an awning spread over the upper deck, making it exceedingly pleasant. We spend the most of our time there. On Sunday we have Episcopal service in the morning, Mr. Baldwin and Mr. Hart alternating in leading it, a Bible class in the afternoon, and preaching in the evening. We expect to reach Yokohama on the 27th. We sit down to close our letters, as there is a possibility of our meeting the 'Japan' to-morrow or next day. Night before last we had the first gale of our trip. None of us slept much. It was rough all day yesterday, and we are *forlorn* looking. . . . We are glad to be nearing our journey's end, although we have had a very pleasant voyage with unusually pleasant company. All has been peace and good fellowship. Moreover, the passengers are generally Christians. Sabbath finds them all at service, morning and evening. This is contrary to our usual experience."

MRS. R. R. MEREDITH.

LET every thought and work and word
To Thee be ever given;
Then life shall be thy service, Lord,
And death the gate of heaven.

NEW YORK BRANCH.

THE quarterly meeting of this branch was held in the mission rooms, New York, on Thursday, the 19th December.

Interesting reports from the missionary ladies and the Bible women in India, and from the auxiliary societies of the branch, were presented. The funds of the society were reported in most favorable condition, and the cheering announcement made, that five ladies would donate \$100 each for the woman's hospital in Bareilly, thus constituting themselves honorary managers for life, and testifying that the work and aim of the Woman's F. M. Society was enlisting the Christian heart sympathies of the women of Methodism.

Mrs. Butler, the corresponding secretary, announced the fact, that in view of her speedy departure for Mexico, she resigned her position. In the address of the president that followed, and also in the resolutions that were adopted, allusion was made to the prospect of a wide and effectual door being opened in Mexico for the work of this society, as there is every indication that this agency of Christian women is likely to be a power for good in that interesting country.

By a unanimous vote of the meeting, Mrs. W. B. Skidmore was elected to the position of corresponding secretary.

Officers and friends of the auxiliaries of this branch will please notice that Mrs. Skidmore's address is 36 Clinton Place, New York.

Two additional assistant corresponding secretaries were also appointed, Mrs. G. L. Taylor, for the northern district of Long Island, and Mrs. C. B. Dillaye, of Trenton, for the Trenton district.

C. B.

THE MINARD HOME.

THIS institution, the gift of the late Abel Minard to the Methodist Episcopal church, is situated in Morristown, N. J. Chartered by the State legislature, accepted by the late General Conference, and administered by trustees appointed by our bishops, it now opens its doors to the whole church, affording a Christian home to the following classes of children:—

1. The female children of foreign missionaries of the M. E. church; 2. Female orphans and half orphans, who are, or shall be, children of ministers of said church; 3. Such other female orphans and half orphans as the trustees may designate.

The "Home" being but slightly endowed, an influential committee, appointed by the trustees, have issued an invitation to the benevolent to co-operate in maintenance and development. Any conference, preacher, church, or person may designate the child who shall reside in the Home by the payment of two hundred dollars annually during the residence of the child so selected.

All communications on business relating to the institution should be addressed to Rev. H. A. Buttz, Drew Theological Seminary, Madison, N. J. We hope so deserving an enterprise will meet with warm support.

Mosaic.

—"THE Missionary Advocate" enters upon the new year in new type, new form, and new spirit. May its ringing appeals uprouse the whole church, and lead in a new heroic era of missionary achievement.

—THE "Life and Light," the organ of the Woman's Board of Missions (Cong.), will henceforth appear monthly, instead of quarterly, as heretofore. We congratulate our sisters on the success which this new arrangement betokens, and ourselves on the pleasure of seeing this welcome periodical every month.

—OF the Goodland, Indiana, Auxiliary, Mrs. Zara A. Wilson writes: "Our society was organized in March, 1871. Organized entirely by home talent, we did not start with vaunting colors, or with any effort at display. Our minister in charge met with about ten ladies; after hearing the constitution and by-laws, two present pledged themselves for ten dollars a year; after which we immediately organized with seven members. We commenced working; we have had no assistance from abroad; no help except the very efficient help of our pastors. The present one, the Rev. Isaac Dale, is what we call a live missionary man; one not afraid to speak in favor of the Woman's Missionary Society in general, or of the great work it has already wrought; his soul seems on fire with holy enthusiasm for every good work. May the flame spread through the hearts of more of our ministers. There is a deeper missionary feeling pervading the hearts of the membership at the present time than ever before. Our membership is now twenty-eight.

We think our greatest hindering cause to more extended usefulness and prosperity, is our utter failure, so far, in persuading every lady member of the church to believe it is her special duty to be interested in the missionary cause, and to incite an individual interest in each member of the society in the progress of the same. There is a work for all to do, and until each member feels her position, her duty as important as any, a society will not make the advancement it should.

Now that the missionary labor among the ladies is so well begun, — and each month

brings us encouraging news from the field, — it would be a small thing for our society to die out, if all others flourished; small indeed to the world, but a great calamity to us, to know we could have no share in such a glorious enterprise; no share in the reward at the end of the race. So welcome are the words of cheer we read, month after month, they make our hearts burn with love for those heathen sisters; we sigh that we cannot do more for them, to hasten the time when they may enjoy the light and liberty of our religion.

Our desire and prayer is, that we may become so zealous in the missionary cause there may be no danger of our ever growing cold. Through the "Friend," which we have read with pleasure and profit for two years, I ask the readers to pray for us as we pray for them.

Children's Corner.

HINDOOS, THEIR GODS AND THEIR CUSTOMS.

FIRST of all, and above all, the Hindoos worship Brahma, who is considered the creator, and is represented as a man with four heads and four hands.

Then, there is his wife, Savaswatee. She patronizes learning, and a goose — the emblem of watchfulness — is dedicated to her. She is often shown in sculpture as flying on that bird, or attending on Brahma, her lord.

Siva, "The Destroyer," is almost equally worshipped with Brahma. Siva is known by so many names that I could never tell you half of them. He is the favorite of poor people, and is often represented with several heads, and from four to thirty-two hands, each armed with a different weapon. He sits on a tiger skin, and wears around his neck a chaplet of human skulls. The river Ganges descends from his head, and the moon adorns his forehead. He sits up in a mountain, and his wife, Panvati, sits by his side. She is thought to be the same as Isis, the goddess worshipped by the Egyptians. The tortoise and raven are sacred to Panvati. The bull, called Nundi, is sacred to Siva, just as the bull Apis was sacred to Osiris in Egypt.

Once, when Tippoo Sahib, a great conqueror,

wished to destroy a large number of Brahmins or priests, he obliged them to swallow some beef broth. This made them lose caste, or be disgraced; and more than twelve thousand of these poor creatures died of want and misery, for no one would help people who had swallowed any portion of their sacred bull, even though they had been forced to do it.

All Indian tribes are divided into very many castes, whose habits differ greatly. There are also outcasts, or Pariahs, who are not allowed to live in towns or villages, nor even to draw water from the same wells as the other Hindoos. They are obliged to do all the hard work, cleanse all the streets, help to bury the dead, and even be executioners, which is considered the most disgraceful of all offices.

The distinction between the castes is known at first sight by signs printed on the face or body. This custom is thought to be a very old one, for even in Leviticus xix. the Israelites are forbidden to *print any marks* upon them.

Hindoos fancy that if any misfortune happens to them, it is through some fault they must have committed during some former stage of existence. A cripple will tell you quite seriously that his broken limb is owing to his having broken the leg of a fowl during his former life on earth. Once I heard a story about a certain ass that preferred starving to death to eating grass and hay, because he remembered that at some past period he had been an emperor. At any rate there was no mistake about his being a donkey now, whatever he might have thought!

Most of the cooking vessels of the Hindoos are of earthenware. Should an animal or even insect touch it, it must be broken. Should a person of low caste look at the cooking pan of a holy Brahmin, it has to be instantly smashed to atoms; it is defiled and useless.

All who attend a funeral ceremony are considered unclean, and must purify themselves before returning home. Even the Brahmins are unclean twelve days, royal people sixteen days, and other people from twenty to thirty days. Should the body be that of a Brahmin, it is conveyed out of the town by the western gate, if a Kshatriya by the northern, a Vaissya by the east, and a Sudra by the south.

— *Sunday Chats with Sensible Children.*

CHINESE CHILDREN.

BY MISS WOOLSTON.

I COULD tell you a thousand things about the school-girls in Foochow, if I knew where to begin. We have just named three new ones, and call them "love the moon," "many colored cloud," and "purple chrysanthemum." Don't you wish you were a little heathen, so you could have such a name? When the girls come to us they have frequently no other name than "little sister," "elder sister," or one expressing contempt, as "flea," "monkey ears," and the like. The first thing to be done is, to give them what is, according to Chinese ideas, a good name; the next to teach them the Lord's prayer, the ten commandments, not to use bad language, and not to steal. Teaching them to speak the truth takes many and oft-repeated lessons, and I sometimes think it is contrary to the nature of a Chinaman to tell the truth at any time; it is certainly against his inclination.

One of the first things we try to make them remember is, there is but one God; although they soon assent to this, I fear they and all other Chinese find it a difficult thing to believe. Some persons think the best way to teach the Chinese to worship God is to designate Him by the name of their chief idol, with the idea that the natives themselves meant God when they first worshipped it. I think this is a fearful mistake, and only encourages them in their idolatry.

We have countless visitors, often a study full at a time, and they are all woefully ignorant. Some of them are clean, some are unclean, and some are dirty. The Egyptian women always let their children go dirty, — the more they love them, the dirtier they keep them, — to avert the "evil eye." I suppose, then, that the "evil eye" loves cleanliness. In the country, a few miles from Foochow, lives a boy who wears earrings, and has a girl's name, to cheat the *kin* (devils). From that the Chinese would have us believe that bad spirits love boys, but not girls.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. M. L. ngacre, 1623 Race St., Philadelphia. IV. Maryland, District

of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the abovedistribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms: —

FORM OF BEQUEST. (Personal Estate.) — I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.) — I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE. — If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H. W. F.
Warren, Mass.	Mrs. M. L. Godfrey,	24	15
Northfield, Vt.	Mrs. Frank Plumley,	28	36
Windsor, Vt.	Mrs. A. L. G. Miller,	13	8
Randolph, Vt.	Mrs. F. Doten,	11	9
Brownsville, Vt.	Miss Laura Silver,	17	
Bennington, Vt.	Miss Ruth Taft,	15	6
Thetford Centre, Vt.	Miss L. A. Matson,	16	3
Proctorsville, Vt.	Mrs. Lovisa Barker,	10	10
Craftsbury, Vt.	Mrs. Wm. Chamberlin,	27	15
Lawrence, Mass. (Garden st.)	Mrs. Rev. C. U. Dunning,	29	32
" (Haverhill st.)	Mrs. Mary Paine,	22	27
Dover, N. H.	Mrs. Rev. C. W. Millen,	29	45
Belfast, Me.	Mrs. Rev. Wm. L. Brown,	15	4
Wilton, Me.	Miss Hannah W. Eaton,	15	8
Skowhegan, Me.	Mrs. Dr. J. S. Cushing,	10	11
Bangor, Me., Pine st.	Mrs. J. C. Lane,	37	

Honorary Manager. — Mrs. Hattie M. Simmons, Norwalk, Ct.

Life Members. — Malden, Mass., Mrs. Lydia Cox. Rockport, Mass., Mrs. Rev. C. A. Merrill. Searsport, Me., Mrs. Harriet H. McGilvery.

CORRECTION. — Lowell, St. Paul's Church, Mrs. Dudley Wiggin, Life Member, omitted last Report.

MRS. W. F. WARREN, Cor. Sec.

NEW YORK BRANCH.

Ilion,	Miss A. Fairchild,	52	18
Herkimer,	Mrs. Rev. K. Cobb,	40	11
Nostrand Avenue,	Mrs. Hoogland,	24	
	Organized by Mrs. Orane,		
New Providence,	Mrs. Dr. Corey,	22	15
	Organized by Mrs. Clarke,		
Chenango Forks,	Miss Sophronia Lee,		15
Castle Creek,	Mrs. M. C. Beach,	14	7
Norwich,	Mrs. H. G. Brindle,	47	10
	Organized by Mrs. Lore,		
Marcellus,	Mrs. John North,	22	
	Organized by Mrs. Hillman,		
Mechanicsville,	Mrs. B. D. Ames,	78	30
Cohoes,	Miss Kate R. Buss,	82	26
Glens Falls,	Miss S. F. Platt,	30	25
Vail Avenue, Troy,	Mrs. H. G. Davis,	22	10
Wiltonville,	Mrs. Dr. Marshall, per Eliza Barker,	10	14
Amsterdam,	Mrs. Geo. Herrick,	10	7

Life Members. — Miss Ruth Hetherington, Garrattville; Mrs. B. Weed, Newark; Mrs. Rev. C. Van Horn, Newark; Mrs. Alice Gardiner, Mrs. Minerva Ring, Mrs. T. Robinson, Mrs. Woodin, Mrs. Carrie Remington, Miss Bertha Remington, Mrs. Swain, Mrs. Truslow, Mrs. Mahon, Mrs. Woodruff, Mrs. Van Nest, Mrs. Guerrian, Mrs. Rev. L. C. Floyd, Mrs. William Odell, Mrs. Charles Colgate, Mrs. B. F. Maieure, Mrs. E. Hyde, Mrs. Soule, Mrs. W. W. Cornell, Mrs. Mary Peck, Miss Grace Peck.

Honorary Life Managers. — (By payment of \$100.) — Mrs. Hannah Hammond, D. Jacks, Esq., Mrs. D. D. Chamberlin; Mrs. Duff, Mrs. Law, Mrs. Voye, Mrs. Bradley.

Orphans sustained by New York Branch. (Additional list.) — Frankie M. Goodenough, Dela A. Ware Temple, Carrie Remington, Laura Eddy.

C. BUTLER, Cor. Sec.

NORTHWESTERN BRANCH.

Shawnee Mound, Ind.		51	13
Bedford, Ind.	Miss M. M. Duson,	18	10
German M. E. Ch., Jeffersonville, Ind.	Mrs. S. Seibert,	25	6
Cass, Ill.	Miss Phebe Rowland,	33	3
Vincennes, Ind.	Mrs. M. M. H. Zaring,	29	
Princeton, Ind.	Mrs. L. S. Forbes,	34	11
La Grange, Ind.		50	20
Mitchell, Ind.		56	16
Mount Vernon, Ind.		24	
Freeport, Ill., 1st Church,	Mrs. I. F. Kleckner,	23	9
New Waverly, Ind.		23	4
Main St., Peru, Ind.	Mrs. Davidson,	19	8
Chili, Ind.	Mrs. Letitia Hall,	25	7
Macon, Ill. (young ladies)	Miss Josie Ashmead,	19	
Hartford, Wis.	Mrs. Celia Thompson,	16	7
Grand Rapids, Mich.	Mrs. Rev. J. D. Cole,	75	7
Geneseo, Ind.	Miss Lizzie Ogden,	22	6
California St., Indianapolis, Ind.	Mrs. C. H. Lintner,	22	12

Life Members. — Mrs. H. C. Weeks, Sparta, Wisconsin; Rev. J. Poucher, Mitchell, Ind.; Mrs. Rev. J. Poucher, Mitchell, Ind.

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CENTRAL BRANCH.

Tyrone, Pa.	Miss Kate B. Beyer,	58	22
Logan, Freedom Ct., Pa.	Mrs. M. Stonerod,	50	4
Bloody Run, Pa.	Mrs. Mattie F. Williams,	70	7

Life Member. — Mrs. Queriple, Twelfth St. Ch., Philadelphia.

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CINCINNATI BRANCH.

Worthington, O.,	Miss Anna Asbury,	14	10
Roseville, O.,	Miss Lizzie A. Turner,	16	6
Cheshire, O.,	Mrs. L. M. Andrews,	17	2
Newark, O.,	Mrs. Rev. E. I. Jones,	25	4
Charlestown, Portage Co., O.,	Mrs. S. B. Morris,	15	6
Eaton, O.,	Mrs. Dr. Thomas,		50
St. Mary's, O.,	Mrs. Kate Coulter,	55	2

MRS. R. R. MEREIDITH, Cor. Sec.

319 Longworth Street, Cincinnati, O.

BALTIMORE BRANCH.

Orchard St. African Church, Miss Martha Ebb,	87
McKendree Ch., Washington, D. C., Miss Jane Palmer,	75
Dumbarton St., Georgetown, D. C., Mrs. W. E. Lewis,	30
Union Chapel, Washington, D. C., Mrs. Baxter,	27
Hamline, Washington, D. C., Mrs. M. Carpenter,	20
Metropolitan, Washington, D. C., Mrs. G. W. Somers,	19
Rigland, Washington, D. C., Mrs. Davidson,	16
Wesley Chapel, Washington, D. C., Miss Beth Giddings,	28
Fletcher Chapel, Washington, D. C., Mrs. Bokway,	19
Asbury (African) Church, Henrietta Foote,	71
Foundry, Washington, D. C., Mrs. Tilton,	30
Fourth St., Washington, D. C., Mrs. Moore,	10

ISABEL HART, Cor. Sec.

RECEIPTS OF W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

DECEMBER 1st, 1872, TO JANUARY 1st, 1873.

<i>Mass.</i> — Biddeford, through Mrs. A. S. Ladd, \$5.00;	
Bangor, 1st Ch., through Mrs. Rev. G. R. Palmer, \$6.00;	
Seabrook, from Mrs. H. H. McGilvery, \$20.00. Total,	\$31.00
<i>New Hampshire.</i> — Bristol Auxiliary, through Mrs. Charles Forrest, \$14.00; Dover Aux'y, thro' Mrs. C. W. Millen, \$7.00; Bennington, Miss Emily Whittemore, \$10.00; Lebanon, Mrs. John Perrin's Mite-Box, 50 cents.	
Total,	31.50
<i>Vermont.</i> — Newbury Aux'y, thro' Mrs. Joseph Hen-	

derson, \$6.00; Poultney Aux'y, thro' Mrs. Mary C. Noe, \$3.00; Hardwick Aux'y, thro' Miss Salina E. Hathaway, \$8.65; Northfield, through Mrs. Frank Plumley, \$5.00; North Danville Aux'y, thro' Mrs. G. W. Tuttle, 75 cts.; Montgomery, thro' Miss Libbie M. Jones, \$12.60; Donation from Mrs. Lucy Webster, \$4.00; Windsor, thro' Mrs. A. L. G. Miller, \$5.00; Springfield Aux'y, through Mrs. Joseph Messinger, \$22.00; Montpelier Aux'y, thro' Mrs. Mary L. Nutt, \$3.25; Randolph Aux'y, thro' Mrs. Franklin Doten, \$2.00; Walden Aux'y, thro' Mrs. Rev. L. Damon, \$6.00; Waterford, through Mrs. Polly Morse, \$3.35; West Burke, through Miss P. A. Howard, \$10.90. Total, \$93.60

Massachusetts. — Boston, Tremont St. Ch. Aux'y, thro' Mrs. Pliny Nickerson, \$8.00; Bromfield St. Ch., Mrs. Fannie Davis, \$1.00; Grace Ch., thro' Mrs. Damrell, \$6.00; Receipt for sale of articles from India, at Mission Room, \$3.00; A Christmas Gift from a country Methodist, \$15.00; South Boston, Dorchester St. Ch., through Miss Carrie Hinkley, \$-15; Charlestown, Union Ch. Aux'y, \$20.00; Georgianne Todd's Mite-Box, \$1.50; Mamie Butler's Mite-Box, \$1.50; Children's Oriental Treasury, \$22.00; Chelsea, Walnut St. Ch. Aux'y, thro' Mrs. M. T. Munson, Mite-Boxes, \$16.56; Membership, \$25.00; Cambridgeport, Harvard St. Ch. Aux'y, thro' Mrs. J. C. Chase, receipts from coffee party, \$122.31; Mite-Boxes, \$9.17; from Mrs. Lewin, \$5.00 — in all, \$136.48; Medford, thro' Mrs. W. C. Child, \$8.00; Malden, Aux'y, thro' Miss Mary Howard, \$60.00; Lynn, Common St. Aux'y, thro' Mrs. E. M. Richardson, \$100.00 (\$20 of which to support orphan, Etta Lindsay); East Weymouth Aux'y, thro' Miss Nancie Terrill, \$8.10; Haverhill 1st Ch., thro' Miss E. H. Bennett, \$9.00; Lawrence, Haverhill St. Ch. Aux'y, through Mrs. Haigh, \$11.00; Newton Aux'y, thro' Mrs. Holman, \$23.00; Mrs. Alden Spear, \$10.00; Watertown, from Mrs. Susan Sharpe's Mite-Box, \$3.00; Auburndale Aux'y, thro' Miss Nellie F. Foss, \$12.16; Waltham Aux'y, thro' Mrs. Northrop, \$20.00; Leominster, through Miss Stratton, \$4.00; Chicopee Aux'y, through Mrs. Belle H. Doane, \$18.00; West Medway Aux'y, thro' Mrs. B. Richardson, \$4.00; Holliston Aux'y, through Mrs. Rev. Z. A. Mudge, \$3.00; for support of an orphan, \$30.00; Worcester Aux'y, thro' Mrs. Rev. J. O. Knowles, \$16.00; Fitchburg Aux'y, thro' Mrs. Emma L. Hudson, \$31.25; Fall River 1st Ch., thro' Mrs. E. J. Cook, \$2.00; Westfield Aux'y, through Mrs. Sewall Lamberton, \$23.00; Ashland Aux'y, through Mrs. C. D. Hemenway, \$15.00; Springfield Aux'y, thro' Mrs. C. L. Haugh, \$7.00; Lincoln, Miss Martha Jones, Mrs. W. C. Jones, Mrs. Amos Hagar, Mrs. H. F. Weston, \$4.00; Rockport Aux'y, through Miss Jennett Parsons, \$30.00; Woburn Aux'y, through Mrs. D. Hadley, \$11.00.

Connecticut. — Norwich, Bertie Morrison's Mite Box, 1.03; Norwalk Aux'y, through Mrs. Julia M. Weed, \$15.00; New Haven 1st Ch., Mrs. M. C. Judson, towards Miss Swain's Hospital, \$50.00; Donation from two ladies, thro' Mrs. H. B. Allen, for Hospital, \$30.00. Total, 96.03

Total,

\$988.87

MRS. THOMAS A. RICH, Treas.

706 Tremont Street.

NEW YORK BRANCH.

New York. — Middletown Aux'y, through Miss Mary E. King, \$21.00; Auburn, Wall St. Aux'y, through Mrs. Joseph Howland, \$7.75; Fulton Aux'y, through Mrs. S. Osborne, \$16.60; Tarrytown Aux'y, through Mrs. Wm. DeRevere, for support of Bible reader, Helen W. Cobb, \$11.00; Canandaigua Aux'y, through Mrs. Wm. Tozer, \$23.00; Brooklyn Aux'y, through Mrs. Chas. Tremaine, \$251.38; Mexico Aux'y, thro' Mrs. H. C. Peck, \$19.80; Astoria, L. I., Aux'y, thro' Mrs. D. M. Tier, \$5.75; South Lansing Aux'y, thro' Mrs. C. S. Minier, \$6.50; Auburn Aux'y, through Mrs. Thomas Nelson, \$25.90; Plattsburg Aux'y, through Mrs. S. A. Williams, \$10.00; Mechanicville Aux'y, through Mrs. E. O. Howland, \$57.75 (to be applied towards the support of Miss Pultze); North Chatham Aux'y, thro' Mrs. Bradley Nichols, \$25.00; Watertown Aux'y, Arsenal St. Church, thro' Miss Almira W. May, \$20.00; Binghamton Aux'y, through Mrs. N. T. Childs, \$50.00 (\$20.00 of which from N. T. Childs, Esq., to constitute Mrs. L. C. Floyd, of Binghamton, a Life Member); Cazenovia Aux'y, through Mrs. D. E. Haskell, \$16.00; New Rochelle Aux'y, thro' Miss P. Horton, \$7.00; Troy Aux'y, thro' Mrs. Joseph Hillman, \$64.25; by the same, Cohoes Aux'y, through Mrs. R. T. Craley, \$33.25 (the same from Troy and Cohoes to be applied towards the support of Miss Pultze); Herkimer Aux'y, thro' Mrs. W. B. Cobb, \$3.00; Albany Aux'y, thro' Mrs. Wm. H. Goersey, \$100.79 (\$5.00 of which for support of orphan from Grace Church); Glen's Falls Aux'y, through Miss Sarah F. Platt, \$7.00; Troy, Vail Av Church, thro' Mrs. C. H. Davis, \$22.00; Ogdensburg Aux'y, through Ellen

Morris, \$43.00; Newburg Aux'y, thro' Mrs. J. M. Stoutenburg, \$50.00; Sing Sing Aux'y, through Mrs. S. M. McCord, \$56.61; Penn Yan Aux'y, thro' Mrs. J. M. Latimer, \$18.25; Central Ch., N. Y. City, through Miss Kennedy, to support a Bible Reader, Sarah Agnes Havemeyer, \$30.60; St. Paul's Aux'y, thro' Mrs. H. B. Lane, \$208.07 (of which \$194.75 was collected by Mrs. Freeman, \$25.00 from Mrs. B. F. Manierre, and \$5.02 from Mite-Boxes); Washington Sq. Ch., through Mrs. Myers, \$20.00; Mrs. T. A. Lovejoy, for 6 months support of orphan Theodore A. Lovejoy, \$15.00; Bedford St. Ch., thro' Mrs. G. Reid, \$7.00; Mrs. Chas. Hall's Mite-Box, \$3.18; Mrs. Slausen's, \$1.04; Mrs. Fairchild's, 9 cts.; Mrs. Robinson's, \$1.28; Duane Ch., thro' Mrs. B. F. Clark, \$4.00; Mite-Box, \$4.33; Mrs. Graham's Mite-Box, \$5.11; 34th St. Ch., through Mrs. H. B. Bainbridge, \$18.00; Hempstead Aux'y, through Mrs. Geo. L. Taylor, \$15.50; Miss Carrie Ewer and Mrs. John Ewer, through Mrs. Havemeyer, \$15.00; N. Y. Mills Aux'y, thro' Mrs. Cole, \$20.00; proceeds of photographs, thro' Mrs. Butler, \$27.00; Mrs. Giles Orcutt, \$3.00; Portchester Aux'y, thro' Mrs. Curry, \$2.00; Miss Price's Mite-Box, \$1.40; Miss A. Truslow's class at Five Points Mission, \$6.50; Alanson Ch., Miss Adams' Mite-Box, \$6.00; Mrs. J. L. Van Boskerk's Family Mite-Box, \$6.00; 7th St. Ch., thro' Miss Bangs, \$2.00; 2d St. Ch., Mrs. Rogers, \$2.00, to be applied towards Life Membership; Jacksonville, thro' Miss Mary Farrington, \$3.85; Syracuse Aux'y, through Miss Clara Andrews, \$10.25; Watertown Aux'y, State St. Ch., through Miss Lydia A. Lord, \$15.15; Elmira Aux'y, through Mrs. E. K. Weaver, \$5.00; Smyrna, Mrs. A. A. Tobey's Mite Box, for 6 months, \$2.00; Mrs. S. D. Billings, \$1.00; Amsterdam, through Mrs. Geo. Herrick, \$9.00. Total, \$1,541.93

New Jersey. — Hackettstown Aux'y, through Mrs. C. Holt, \$18.10; Newark Aux'y, through Mrs. Dr. Crane, \$20.00; New Providence Aux'y, thro' Mrs. Dr. Crane, \$7.50; Jersey City Heights Aux'y, thro' Miss Jane A. Atkinson, \$23.50; this amount, with \$29.65 paid in June, to be applied to the support of Bible Reader, Rebecca Stirling Porter; Passaic Aux'y, thro' Mrs. Stewart, \$5.00; Paterson Aux'y, Miss Kate Stagg's Mite-Box, \$2.77; Jersey City Aux'y, towards support of two orphans, thro' Mrs. Grace DeVinne, \$25.15; Boonton, through Miss Jacques, 50 cts.; Bloomfield Aux'y, thro' Mrs. Hadden, \$7.00; Paterson, Mrs. Rev. C. S. Coit, for support of Bible Reader, Linda H. Coit, at Bareilly, \$60.00. Total, 169.52
Interest for December on deposits, 13.00

Grand total, \$1,724.45

In December number, please change *Attica* to *Utica*.

MRS. ORANGE JUDD.

P. O. Address 245 Broadway, N. Y. City.

NORTH-WESTERN BRANCH.

Michigan. — Mendon, \$5.00; Southfield, \$8.45; Climax Prairie, \$9.00; New Hudson, \$3.25; Coldwater, \$14.00; Flat Rock, \$10.00; Laingsburg, \$4.27; Hadley Stone Ch., \$2.25; Plainwell, \$5.00; Homer, \$5.00; Vassar, \$10.65; Liberty, \$6.75; Paw Paw, \$7.10; Chesaning, \$2.25; Hadley, \$14.35; Dover, \$9.00; Mt. Morris Station, \$5.11; Kalamazoo, from Mrs. L. A. Reese, — for support of orphan, Addie Rosa Reese, — \$30.00; Galesburg, \$1.50; Centreville, \$7.80; Denton, \$7.50; Dryden, \$7.80; Berrien Springs, \$10.00; Belleville, \$10.00; Dansville, \$10.80; Milford, \$5.08; Sturgis, \$10.25; Grand Blanc, \$7.50; DeWitt, \$4.00; Ann Arbor, \$13.50; Jackson, \$10.00; Hanover, from Mr. H. D. Allen, \$21.00, — for support of orphan, Jennie L. Allen; Cooper, \$5.15; Dextboro', \$8.50; Manchester, \$10.00; Oneida, \$2.81; Greenbush, \$5.00; Colon, \$10.00; Grand Rapids, 2d St. M. E. Ch., \$12.25; Calumet, \$12.70; Lansing Central Ch., \$6.00; Adrian, \$10.00. Total, \$340.57

Indiana. — Argos, \$3.00; La Fayette, \$16.65; Knightstown, \$11.00; Goodland, \$8.50; Indianapolis, Mass. Ave. M. E. Ch., \$5.75; Valparaiso, \$20.00; Chauncey, \$8.75; Indianapolis, Roberts Park M. E. Ch., \$40.00, — of this amount, Mrs. George Touzey gave \$20.00 for the Life Membership of Sister Lydia Haws; Brookston, \$11.00; Muncie, \$15.25; of last amount, Mrs. Mary Burson gave \$3.65; Bristol, \$8.50; Butler, \$5.50; Salem Society, \$3.00; Lebanon, \$11.50; Thorntown, \$10.00; North Manchester, \$16.00; Wabash, \$14.50; of this amount, Mrs. S. F. Payne donated \$5.00; La Fayette 9th St. M. E. Church, \$10.00. Total, 223.90

Wisconsin. — Waupaca, \$15.00; Amherst, \$8.00; Beloit, \$7.35; Fond du Lac, \$21.56; Wauwatosa, \$19.75; Omro, \$4.50; Ft. Atkinson, \$9.00; Kosh Konong, \$9.45; Eureka, \$5.75; Milwaukee, Spring St. Charge, \$18.70; Ripon, \$18.00; Prescott, \$11.25; Fond du Lac, from Mrs. H. S. White, — for support of orphan, Nancy White, — \$30.00. Total, 178.31

Illinois. — Ottawa, \$10.00; Rockford, Third St. M. E. Church, \$25.00; Galena, \$8.45; Marengo \$5.00; Mahomet, \$6.50; Virden, \$5.65; Crete, \$1.75; Wilmington, \$9.50; Stillman, \$9.00; New Milford, \$23.35; Ringwood, \$8.43; Saybrook, \$5.25; Plainfield, \$7.55; Peoria, \$6.00; Sandwich, \$14.15; Frankfort Station, \$12.00; Geneva, \$10.00; Litchfield, \$5.00. Total, \$172.58

Sum total,

\$915.36

MRS. R. F. QUEAL, Treas.

The December Number of the "Friend" credited to Richmond \$31.00. It should have read, Richmond, Pearl Street Church, \$31.00.

ST. LOUIS BRANCH.

Missouri. — Mollie Johnson, St. Louis, donation, \$1.00
Iowa. — Vinton, to make Mrs. Esther Eberhart a Life Member, \$20.00; from Mite-Chest, \$1.89; Vinton, \$14.90; Lyons, to make Mrs. H. S. Sanborn a Life Member, \$20.00; Iowa City, to make Mrs. M. J. Pomeroy a Life Member, \$20.00; Cedar Falls, \$10.00; Mt. Vernon, donation, \$5.00; Mt. Pleasant, donation, Asbury, \$1.50; on sale of Miss Porter's Photographs, by Miss Leonard, \$8.10; from Mite-Chest, \$2.06; Photographs of India orphans, \$1.00. Total, 104.45

Minnesota. — Anoka, \$9.05; from Mrs. Hobart, on sale of Miss Porter's Photographs, \$1.00. Total, 10.05

Kansas. — Atchison,

Nebraska. — Lincoln, \$9.00; Laona, \$2.45; Mr. Budgett, London, Eng., donation, \$5.00; on sale of Miss Porter's Photographs, by Mrs. Angie Newman, \$1.30; Nebraska City, \$15.00; for photographs of India orphans, \$2.50. Total, 35.25

Colorado. — Denver, \$30.00; donation from Mrs. M. E. Perry, \$2.00. Total, 32.00

Total,

\$189.75

MRS. W. A. JONES, Treas.

17 South 15th Street.

CINCINNATI BRANCH.

Ohio. — Pleasant Hill (Logan Co.), \$5.00; St. Paul, Toledo, \$61.75; Wesley, Cincinnati, \$8.00; Asbury, Cincinnati, \$5.25; Amesville, \$6.00; Wesleyan F. College, \$24.00; St. Paul, Cincinnati, \$43.00; Bellefontaine, \$16.15; Mohawk Valley, \$4.00; Pleasant Ridge, East Toledo Dis., \$12.75; Armstrong's Mills, \$3.30; Germania Soc., \$10.20; Ada, \$14.11; St. John's, Cincinnati, \$59.20; Jersey, \$9.00; Marion, \$83.00; Walnut Street, Chillicothe, \$20.00; Second Church, Urbana, \$21.00; Eaton, \$26.56; Lewis Centre, \$1.25; Holcombe Chapel, \$2.78; Wesley, Columbus, \$20.55; Bellaire, \$5.00; Mount Union, \$23.78; Sidney, \$10.00; Mount Vernon, \$15.00; Quincy, \$6.00; Roseville, \$3.25; Flushing, \$4.25; Worthington, \$4.40; Glencoe, \$8.00; Berea, \$28.00; Maryville, \$6.00; Circleville, \$10.00; Sigler Chapel, \$2.00; Malta, \$10.00; South St., Zanesville, \$25.00; Amherst, \$9.00; Christie, Columbus, \$10.50; South Henrietta, \$6.00; Greensburg, \$6.20; East Toledo, \$16.40; Coles Chapel, \$5.25; Bainbridge, \$3.60; West Liberty, \$9.25; Newport, \$4.00; London \$24.25; Mansfield, \$20.00. Total, 731.98

Kentucky. — Union Ch., Covington,

Total,

\$736.58

68 West 7th Street, Cincinnati, O.

Miss H. A. SMITH, Treas.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, MARCH, 1873.

No. 9

WOMAN'S MISSIONARY HYMN.

BY MRS. ELLEN LARRABEE LATTIMORE.

As we sit in the sunshine
Of this Christian land,
Where true heart beats with true heart,
And hand clasps with hand;
Our thoughts fly with yearning
To those far away,
Who alone in the darkness
Sit waiting for day.

When we smile in the gladness
Of home's happy hours,
And remember the blessings
That Christ hath made ours;
Sweet peace in the present,
Sweet dreams of the past,
Sweeter hopes for the future,
Of Heaven at last.

When in sadness and sorrow
We bow 'neath the rod,
Yet rejoice that it proves us
The loved ones of God;
Then we think of our sisters
With hearts like our own,
Who ne'er heard of a Saviour,
But suffer alone.

O! help us, loving Father,
To teach them of Thee,
And to send glorious tidings
Far over the sea;
By the bedside of weakness
To whisper of rest,
And to lead those who languish
To lean on Thy breast.

Help us never to falter
As onward we go,
Let us love and adore Thee
In weal or in woe;
Though we walk through the valley
Of the shadow of Death,
Let us still strive to serve Thee
With life's latest breath?

Rochester, N. Y.

SIGNS OF THE MILLENNIUM IN CHINA.

BY MISS GERTRUDE HOWE.

FOUR weeks ago we arrived in China and found that the millennium had not preceded us. Considering that the Chinese language stood in its way, we attacked that institution at once; so far we have succeeded in a few mutilations, but the language has long been accustomed to that; even the Chinese people are always active in that line, until it has so many living pieces, that it would be impossible to tell which was the legitimate individual; it is like some forms of animal life, each part so endowed as to be able to maintain an independent existence, when separated from the others.

If any one is looking for evidences of the dawning millennium in China, I will note three that have fallen under my observation.

First, by careful search, a house may occasionally be found boasting a pane of window-glass rudely set in its clay or thatched walls. This feeble effort towards improvement is to me most pathetic, but it is also prophetic. Their worshipped "ancestors" luxuriated in darkness and impure air, and this poor movement towards the sunlight encourages one to think that God's spirit will yet strive so powerfully with this people as to lead them to renounce all their old-time idolatries.

Again, a house may sometimes be seen furnished with a passage for smoke,—an earthenware chimney, resembling a stove-pipe in form.

It is meet that, as the light comes into the houses, the smoke should go out; that as Christianity comes to them, the miseries of bigotry should disappear. There stand Christianity and "civilization," coterminously!

What shall be said of the almost universal desire of these people to understand the English language? Our missionaries say they might establish any reasonable number of schools in this

city if they would teach our language in them; there is a mania for learning it. This is not generally looked upon with favor by our foreign people; it is pleasanter to have servants who do not understand ordinary conversation; again, it is argued, that the Chinese have a language and literature of their own that is entirely sufficient. I would be far from taking from them their own language; but in my present chrysalis stage of experience, I take satisfaction in gratifying my Chinese teacher with a little assistance in his efforts to speak English. I do not believe the people realize why they have this desire; the spirit of it has come upon them, and I can but feel that it looks towards the day when there shall be "one nation and one tongue." Difference of language is now one of the chief hinderances to the spread of the gospel to the "utmost parts of the earth." In fact, I assure you, it is that only which prevents me from reporting a flourishing girls' school at Kiu Kiang, for there are girls here to be taught, at least a few. When we have partly removed that barrier, you shall hear of our school.

Kiu Kiang, China, Dec, 5, 1872.

HINDOO RITES FOR THE DYING.

BY MISS FANNIE J. SPARKES.

THE moonshee with whom I read every day, came to me this morning wearing a very sad face, and in answer to my inquiries, said, "I am a poor man and my expenses many, and last night I had to give six cows to the Brahmins, as my father, who has been sick a long time, was thought to be dying."—"What has your father's sickness to do with giving away cows?" I inquired. "It is our custom," he replied, "when one of our friends is about to die, to give to the priests as many cows as possible, to secure to our friend a prosperous journey to the other world. We believe," said he, "that between this world and the place of judgment and punishment to which all after death must go, there is a dense passage of dust, filth, and rubbish, which, without the aid cows can give in clearing the way, will be almost impassable." He then told me the greater part of the previous night had been spent in performing the dying ceremonies for his father, and thinking the narration

of them may not be uninteresting to some of the readers of the "Friend," I give it in nearly his own words.

"My father," said he, "was too weak to help himself in the least; so he was lifted from the bed to the floor, and seated upon a piece of cloth called *ahsoon*. Four men supported him to keep him in a sitting posture. We then commenced performing *pooja* to five of our chief gods and nine planets successively, invoking from each especial aid. In worshipping the gods, the priest took first the image representing it, bathed it in sacred water and decorated it with flowers and red paint, then placed before it an offering of flowers, wheat, rice, sweetmeats, and a little money. Gold and pearls are generally used, but we were too poor to afford that. After the god had accepted the offering, it was given to the priest, and the other four gods were each successively worshipped in the same way. One of the priests then marked upon the wall with a piece of clay, nine squares, giving to each the name of a planet, and they were worshipped, each separately, in the same manner as were the gods, the priests in turn taking the offering after the planets had accepted it. When this was ended, a cow was driven in and placed before my father, who, taking the tail in his hand, said, 'I at this time by the aid of my priest, make an offering of this holy cow to the gods, hoping thereby to secure a safe and easy passage through the heavy cloud of dust and filth through which I must journey ere I reach the other world.' Saying this, he placed the tail in the hand of the priest, who, after chanting a prayer over the cow, ordered it driven to his home. Another was then brought in and the same thing repeated until the six cows had been given. A piece of land one hundred and fifty yards square was then named with its locality, and my father said, 'I now give this land to my priest, imploring of the gods for so doing a place in the other world, where, after judgment, and, if need be, punishment, I may quietly repose until another body is prepared for me in which to again enter this world.'

"After this my father was allowed to lie down, and the priests, after reading to him a little from our sacred books and partaking of our hospitality, retired; but," added the moonshee, "after

my father really dies, we must give the priests two hundred rupees (\$100) more, to furnish food, clothing, dishes, and a horse for his journey, and for use after reaching his new abode." — "And have you faith in all this?" I asked, when he had finished his narrative. "Yes," he replied, "being a Hindoo, I believe in it all. It is a command of God written in our sacred books, and we must obey it." This opened the way to a long conversation, in which I tried to show him how Jesus is our atonement for sin and how He has purchased our salvation for us. He listened attentively to what was said, then added, "Your religion is good for you and mine for me. My forefathers taught it me, hence it must be right."

Bareilly, India, Nov. 8, 1872.

OUR SOCIETY'S ANNIVERSARY AT FOOCHOW.

BY REV. S. L. BALDWIN.

OUR missionaries at Foochow have been careful to train the native preachers in Methodist usages. They have therefore been accustomed for years to the usual anniversaries in connection with the Annual Meeting. But this year the programme contained a new subject for a Chinese meeting, — "The Woman's Missionary Society." Two of the ablest native preachers were appointed as speakers. The meeting was held Nov. 23d, 1872, in the East-street Church, in the city of Foochow. The presiding officer gave an account of the origin and progress of our Society. The following are extracts from the speeches made on the occasion, but afford a very imperfect idea of the speeches themselves.

Hu Po Mi said: "If only men preach, only men will be converted; only one half of the people will be preached to. Some will laugh now, and ask, 'Can women preach? Can women save anybody?' Let us see. Esther saved the Jews by her prayer to the king. If she, by prayer to an earthly king, saved a nation, what if all the Christian women of the West pray to the King of kings? Shall not the women of all nations be saved? This society sends single ladies to teach school, and lead Chinese girls to the Saviour. This is certainly a good work. It also provides day schools for girls; and if these are

rightly managed, they can accomplish great good. It also provides for sending Bible women to visit women at their homes, read the Bible to them, and talk with them about the gospel. This is also a very important means of making known the Saviour. But there are difficulties connected with it. It is not easy for women to endure scolding and bad language, such as they will often meet with. They need to have grace like Mary, who washed the Saviour's feet with her tears, and wiped them with the hair of her head; or like the woman who touched the hem of his garment, and had grace to confess before the multitude the healing power she had received. Let us remember that one woman, Mary, by being the mother of Jesus, is connected with the salvation of us all. The promise was that the seed of the woman should bruise the serpent's head. Some time ago, a Christian woman was talking at the East gate to those about her, until they said, 'Why, in this Jesus sect, even the women can speak doctrines!' In Hinghwa, some time since, theatrical performances were being held at a certain place. One of our Christian women began to talk the doctrines near by, and before long there were more people listening to her than to the performers at the theatre. Our women ought to meet and sing God's praises together, and plan for spreading the gospel among their own sex. Establishing schools with heathen teachers, and paying children to come to them, will be of no benefit. A native preacher should be selected to oversee the teachers of the schools. The girls ought to be so instructed in the schools that when they come out, they will not fear to meet idolaters in argument. Then it must be remembered that western customs and ours differ. Western women are accustomed to appear in public — ours are not. There is need for carefulness in carrying on this work."

Sia Sek Ong said: "This is new business. Heretofore we have talked of men preaching, but not of women preaching. Lately western women have been very earnest in desire and efforts to save women in heathen lands. To those who say women have no souls, I reply that Jesus taught the Sadducees that they have. In this, men and women are one. The design of the gospel is to save souls. Shall we save the souls of men, and not of women? Some say, 'Women use the

same language as men, why cannot men preach to them as well as women?' Because of our customs. In the higher classes of society, men are not allowed to talk to, or even to see, the women of other households. Others say, 'But Paul forbids women to preach!' Does this work, then, violate Scripture? Let us consider. While Christ was on earth, many women followed Him, were with Him at the cross to the last, and were the first witnesses of his resurrection. If Mary could preach the resurrection of Jesus, is there anything to forbid Chinese women from testifying everywhere to the same truth? Where men believe, we can through them influence their families; but to reach women in households in which there are no Christian men, is very difficult. Many obstacles are raised in the way of women coming to church. We must teach men to regard the spiritual welfare of their wives, and provide means for their getting to church. In many places, the households of Christians are not like Christian households. The wife is an unbeliever, the children are like heathen children, and unless a change takes place, they will grow up not different from the heathen around them. But can women save men? Certainly they can. Rahab saved her household and her relatives. Believing women can do the same now. I exhort my sisters in the church to great faith and to deeds in accordance. While conversing with other women, preach the doctrine. Carefully instruct your children in Scripture doctrines. This done, by and by the church will be beautiful. This not done, by and by there will be no church. With unbelieving wives, and children growing up without faith, the men, like Solomon, will depart from the right way, and be given over to evil deeds. The church will be too much like this Annual Meeting — all men. We must pray earnestly to God to help us to get the women saved, and bring them into the church."

Ling Cha Cha said: "I am very glad to see you all. When I left here, three years ago, I was a servant of the devil. In America I became a Christian, and now I am glad to see so many fellow-Christians. I have no wisdom or ability to speak to you, and there is no time to speak of what I have seen and heard in America. I will say a few words about this Woman's

Society. I went to Baltimore and saw the good ladies who have so long sustained the Girls' Boarding School here. I saw them shedding tears while they prayed to God for our women. I went with Mrs. Baldwin to many other places, and spoke to the women in large numbers about the idolatry and wickedness of our people. They prayed earnestly and with tears for our women. But who sheds tears for them here? Let our Christian men and women here feel for the heathen women, and join their prayers to those of the women of America, and by and by our women will worship and serve God as they do in America. Why do they contribute money and shed tears and pray for women they have never seen? It is because God's grace is in their hearts. I have seen women there seeking the Saviour, crying very earnestly to God with tears. We do not yet see this here. At Bloomfield, I knew a Christian woman who used to start out very early in the morning, and travel all day, to talk with people about Jesus. When she was young, she used to hold meetings herself, in places where there was no preacher, and many people were converted. In America, two thirds of the people in the churches are women. Here, how few women are in the churches. There, they have women's meetings, where women speak to women of Christ. We ought to have one here at least once a month. I bring you the salutations of your western sisters, and also of Dr. Wentworth and Mr. Gibson and Hū Sing Mi and their families. On the steamer with us were two ladies, sent by this society to Kiukiang. One of them expected to go to India, and to have a month longer for preparation, when a telegram came to her one day, saying, 'We want you to leave for China to-morrow.' And she immediately left, without seeing her own younger brother, to say good-by to him, — so earnest was her desire to save our women. She told me on the steamer, that she meant to stay here her whole life time. O, that we might see equal earnestness among our own people for the salvation of our women!"

Next year, we hope to get the preachers' wives and other women together, and have a ladies' meeting; at this only five or six women were present.

This record tells its own story; and being

much pressed for time, just at the close of the Annual Meeting, I will only add, God bless the Woman's Foreign Missionary Society, and make it greatly instrumental in bringing this fallen world to Christ!

Foochow, China, Nov. 30, 1872.

ONE WOMAN'S WORK IN MEXICO.

["VERILY I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." This eulogium was uttered by our Saviour in view of services performed by a woman. It teaches us that although a man may ordinarily be the more prominent instrument in the pioneer work of the church, Christ remembers all workers, and puts his seal of approbation upon all true service performed in his name. The labors prosecuted among the Mexican people by Miss Rankin during the last twenty years, have resulted in bringing many souls into the kingdom of God's dear son. Believing that an account of her remarkable toils and successes would be of especial interest and value to our readers, particularly at this moment, when our church is first entering the same field, we have solicited from her pen the following inspiring narrative. — Ed.]

Twenty-five years ago, my mind became strongly impressed with the importance of doing something to enlighten the long-neglected people of Mexico. Being in the State of Mississippi at the time, I learned much of the moral destitution prevailing in that papal country, from soldiers who returned from the war that had been going on between the United States and Mexico. Our country obtained a victory, and it seemed to me that after conquering those miserable people, it was the duty of American Christians to do something for sending the gospel to them. Indeed, I felt that the honor of American Christianity most imperatively demanded it. I wrote several articles for publication, hoping to elicit an interest among the churches and missionary boards; but my appeals met with no response, and I resolved, God helping me, to go myself to Mexico, and do what I could for the enlightenment of her priest-bound people. In pursuance of this object, I went to Texas in 1847, where I found missionary

work to perform, until such a time as things had become sufficiently settled to go among the Mexicans. In the spring of 1852, I felt the time had come, and I went to Brownsville on the Rio Grande River, a place opposite Matamoras, in Mexico. This portion of Texas had been claimed by Mexico previous to the war, consequently was settled by Mexican people. This fact gave me an opportunity of laboring among Mexicans under our own government. At that time I could not go into Mexico proper, with the Bible, as the laws of Mexico most positively forbid the introduction of Protestant Christianity in any form. I opened a school for Mexican children, and soon had the satisfaction of having quite a number under daily Bible instruction. Through the children, I sent the Bible to the parents, and was greatly encouraged in finding many of them who could read in their own language. In 1854, I hired, through the aid of friends in the United States, a Protestant Female Seminary for Mexicans, at Brownsville. I was able to send many Bibles and Testaments into Mexico, through her own people, and while the prohibition existed, I put 1,500 copies of the Scriptures, and more than 200,000 pages of tracts in the Spanish language, into the hands of the Mexican people.

A revolution commenced in 1856, for religious liberty, and in 1860, it was obtained. It was a glorious victory, which knocked off the chains of popery, and brought 800,000 people into the liberty of the gospel. The gates of brass and bars of iron were sundered, and the enslaved consciences of the Mexican people were disenthralled from the most horrid bondage imaginable. I wrote immediately to the Bible Society of New York for a Bible agent to go into Mexico to disseminate the word of God. The Rev. Mr. Thompson, of the M. E. Church South, received an appointment in the fall of 1860, and went into Mexico as far as Monterey. Everywhere he went he was told that he might labor in any way which might promote the good of the Mexican people. He found some who had been reading the Bible with much profit. One man, and some of his family, had evidently received the truth in the love of it. When Mr. Thompson returned to Brownsville in March of 1861, he brought this man and a son, who united with the Protestant church in Brownsville.

The civil war in the United States closed all the Southern ports, consequently he could procure no more Bibles, and after using all he had on hand, Mr. Thompson was obliged to suspend his work, and return to Texas. Some months after, a post was opened on the Mexican side of the Rio Grande, and he could again have communication with New York. About the same time, Rev. Mr. Hickey, from Texas, who was obliged to flee to Mexico on account of being a Union man, came to Matamoras, and seeing a good work begun, entered heartily into it. I wrote again to the Bible Society, and in 1863 he received an appointment and went to Monterey. He soon collected a company of believers, administered baptism, and appointed one of the converts to lead the others, and went forth in the general work of Bible distribution. In 1865, I went to Monterey, opened a school similar to the one I had in Brownsville, but found my labors greatly hindered for the want of a suitable building. Accordingly, I came to the United States, and after some months of arduous labor, obtained \$15,000, by which I was enabled to erect a building which answers for chapel, schools, book depository, and residence. Meantime, our converts had increased, and I was enabled to select several who were calculated to go out and preach the gospel to their countrymen. But I must get the means for their support. I came again to the United States, and obtained from Christian women the means for putting seven native agents into the field. These men no more felt it necessary to ask for license to preach than for license to pray. Many souls were converted by their instrumentality; congregations of believers were formed, and truly a good work was begun in Mexico. By receiving more aid from the Christian women abroad, I was enabled to open several schools, so that fully fifteen natives were employed in teaching a pure gospel in this hitherto dark land. I became impressed with the importance of churches being regularly organized, and I found no authority in the New Testament that women should properly attend to this department. We must, I saw, have a qualified agent, and after some inquiry, I was able to procure a regularly ordained minister, who understood the Spanish, and could enter immediately upon the work. Rev. Mr. Beridge has been on the field during the three years

past, and we have now six organized churches, and eight well established schools. This gives us abundant hope that a permanent Protestant mission is already in existence in Northern Mexico.

During these years of labor in a papal land, I have encountered many trials and persecutions, but I have felt that it was a work which my Master had put into my hands, and I could no more throw it off than I could my existence. I am fully convinced that Christ has a work for woman to do, and her standard should be no lower, than to do with her might the work which the Saviour gives her to do, for the night cometh in which no one can work to save souls.

OPENING OF A GIRLS' SCHOOL IN PEKING.

BY MISS MARIA BROWNE.

WHEN I wrote you in June, I told you that our school building was nearly completed, and we hoped soon to begin our work in that direction; but we had very heavy rains in the early part of July, and the walls of the building, not having been properly protected, were so badly injured that portions of them had to be taken down. This of course delayed the work, and the impossibility of hurrying Chinese workmen almost made us impatient. The contractor promised to have the work done in two months, but hardly finished it in four. However, towards the last of August we were ready to open our school. We had previously engaged for matron, a neat, old lady, a connection of some of the members of our little church; but she herself is not a Christian, and doubtless had heard nothing of the doctrines before coming to us. We at first employed as teacher a young girl, who had been educated in one of the mission schools in the city. Betrothed without the knowledge of her teacher, she was married about three years since to a poor, worthless man, and since that time has lived a wretched life of destitution and suffering. She was very apt and intelligent as a scholar, and while in school was converted and joined the church. We hoped not only to help her by removing her from her miserable home, and surrounding her with better associations and influences, but also that she would be a help to us in our work among the women, on account of her knowledge of Christian truth. We retained her for three weeks, and

then decided, though for her sake reluctant to do so, that we must send her away. Her mother-in-law, a very bad woman, was so fearful lest poor Shên Tze should get some money and spend it for herself, that she was constantly coming to see her, and had we prohibited her doing so, the only difference would have been that we should not have known of her coming. The power of a Chinese mother-in-law is something amazing to an American.

We received our first girl on the 28th of August, a bright, nice-looking child of thirteen years. The next day another came; she is eleven years old. Her father came with her, and seemed very fond of her and anxious that she should learn to read. Their home is near our chapel in the Southern city, and he has been there a great deal and seems interested in the doctrines of Christianity. We hope for his conversion, and that our little girl, when she leaves us, may return to a Christian home.

The first of September we received another child, nine years old. Her mother is a widow, and lives quite near us. The little girl has been petted a good deal, and at first found it very hard to be separated from her mother; but she is now contented and is the merriest Chinese child I have seen. These three constitute our school at present, but we expect more before cold weather. A little girl living in the neighborhood, whom we expected to have, is probably lost to us. Her mother was very poor, and being unable to repay money which she had borrowed from her neighbors, they threatened to beat her, and fearful that they would do so, the poor woman took her children and ran away. One of our own personal teachers has been instructing the girls since Shên Tze went away, but we hope soon to get some one to fill the position.

We have begun a weekly meeting for the women in the neighborhood. It is held Tuesday afternoons in our school-room. The day before the first meeting, Mrs. Wheeler and I went into three compounds in the neighborhood; Mrs. Wheeler told the women of the meeting and invited them to come. They seemed pleased at our coming, and readily promised to attend. In one of the compounds there was a pretty little garden. We admired the flowers, and they insisted upon giving us some of them. It would surprise you

to see the rapidity with which a Chinese crowd will gather; and in every instance the presence of foreigners soon drew about us a crowd of women with babies, and ragged, dirty little boys, full of curiosity to see us, and our clothes, eager to know how old we were, if we understood Chinese, etc., etc.

Tuesday came, and three hours before the time appointed for the meeting quite a number of women came, and when the meeting began there were about forty present. Mrs. Wheeler's helper conducts the exercises at present. After a while we will be able to attend to it ourselves, we trust. Subsequent meetings have not been so well attended, but there have always been a number of women from outside. I cannot tell you how it makes me long for the power to talk to them, as I sit by them and realize their condition. I realize, also, that nothing less than Infinite Power will avail to remove the thick darkness in which they dwell.

Peking, China.

AN EARNEST WORKER.

BY REV. J. D. BROWN.

WITHIN the bounds of the Sectapore and Luckimpoore circuit, of which I was for five years preacher in charge, there lived a good, quiet native, — a local preacher, — Yakoob by name; and it was his good fortune to have an equally amiable wife, named Elizabeth, but always called "Lisbat" by her good husband. While Rev. E. W. Parker and his wife were on their way home from India with broken-down health, they translated in part a book called "Woman and her Saviour in Persia." On their arrival in America, the translation was sent back to India, and as soon as possible, published in what is called Roman Urduo for the benefit of our native Christian women. A copy was sent to "Lisbat," and now for the result.

A month or so after she had received the book, her husband came to me and said, "I do not know what has happened to my Lisbat. Every day she goes out among the villages and preaches to the women; before she read that book, she 'had not time' for such work; but now she allows nothing to hinder her from it."

A few months afterwards, I visited that part of my circuit; and on Sabbath morning, "Lis-

bat" brought a native woman and her child to be baptized.

Dear sisters, you who may read this little incident, remember that such an earnest, successful worker as good "Lisbat" can be kept at the blessed work of instructing her perishing heathen sisters for about five dollars a month.

These dear native Christian women, working side by side with our wives, and the female missionaries sent out by the W. F. M. Society, are doing a work which we missionaries cannot do — preaching the gospel of Jesus to heathen mothers, who, with all a mother's devotion, have heretofore made idolaters of their children.

HEATHEN WOMAN'S FRIEND.

BOSTON, MARCH, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

MRS. DR. BUTLER, late Corresponding Secretary of the New York Branch, sailed with her husband for Mexico on the 6th of February. Farewell meetings were held not only in New York and Brooklyn, but also in Boston, at which latter many old-time friends, from whom she had been separated since the doctor's removal from New England, eagerly embraced the opportunity to attest their continued attachment, and to bid her Godspeed upon her new Providential call. While the loss of her energy and experience will be widely felt, we trust she may develop even greater usefulness in this her second foreign mission field. A great work is to be done in behalf of the Spanish-speaking population of this continent and Europe. Our "Tourist Notes" in the present number of the "Friend," show something

of the condition of the Spaniards at home. Miss Rankin's article reveals what can be done among their new-world descendants by one woman's faith and effort. At the instigation of the alarmed priests, a woman's society has just been organized in the city of Mexico, to counteract the distribution of the Bible and all evangelizing agencies. May sister Butler yet become its president!

OUR WORK AND OUR AGE.

"The fulness of time" is a Scriptural phrase, that like many another seems to have multiform applications as well as valuable lessons.

God's time is always the right time, as his way is always the wise way. Sometimes, in our impatience, we would forestall his dealings; again in our sluggishness we lag behind his leadings. Now, we would gather the fruit ere it ripens; then, while we tarry, it rots.

There is sowing to be done in spring, and ripening in summer, reaping in autumn, and resting in winter. "To everything there is a season, and a time to every purpose under the heaven."

We learn this lesson from the story of creation as told by revelation and science. By slow processes was our globe fitted to be the abode of man. Not at a bound did it spring from the Creator's hand, but gradually was it builded, from the lowest to the highest, from the least to the greatest. Out of chaos came first the vapor, then the fluid, then the solid earth. This had then to be piled in successive and diverse layers, stratum on stratum, until after untold ages the ground was fitted to support the coming man; the man whose coming was prepared for and prefigured in all previous creations which seemed climbing up, as it were, unto him, reaching out towards him; mineral, vegetable, insect, fish, animal, drawing nearer, rising higher, until, in the *fulness of time*, the apex was gained, and the man and master crowned the whole.

And when this monarch cast his crown into the dust when he sinned, not at once was the Saviour given and redemption wrought. There followed long ages of weary waiting and waiting, of promise and prophecy, of teaching and type, patriarchal and loyal, and prophetic dispensations; fore-gleams of the coming glory,

heralds of the approaching king; until, when the *fulness of time* had come, the *right, ripe, best* time, when the world was ready, God sent forth his son, with the mission of redemption.

Ever since, in carrying out this mission, hath He worked on the same great principles of preparation and development, and then of full revelation. In all great providential movements, this process has been carried on. In the *fulness of time* a secret is disclosed, an opportunity afforded, a movement started, a work breaks out, and the hand of God is in it, and has been, lo, these many years, sending messengers before its face, and preparing the way before it.

And *thus* has this new work given to the church in the *Woman's Foreign Missionary Society*, in these latter days, sprung into being; not the manufacture of man or woman, but in the *fulness of time* the creation of God under the leadings of His providence and teachings of His Spirit. Why, say some, as we plead for this cause, if the necessity be so great, and only to be met by this instrumentality, why was not this secret disclosed sooner, and this work done earlier? Because probably now for the first time would it avail us to know, or are we enabled to do this. The East is ready for the first time for some such agency; for the first time its zenana doors swing open for foreign entrance, and its schools are accessible to Christian teachers. It is just yielding reluctant consent to the superiority of Christian civilization, especially in its relations to woman just admitting that for her, education is a possible, perchance a right and desirable thing. From the torpor of ages does the East now seem wakening, shaking off the shackles of its superstitions and the dust of its prejudices, and crying to the Western world for light and liberty. The soil is prepared for the seed.

Then simultaneously is another awakening of Christian women to a sense of power and privilege, duty and obligation; a great inquiry, — Lord, what wilt Thou have me to do? a deep conviction that much should be rendered, so *much* having been received. So we have seen women seeking a higher culture, a fuller development, than had hitherto been afforded them. Some knocked at the door of medical colleges and asked admission, and great was the consternation and cry concerning it; and some of us

did not know what all this meant, and why all this was. But soon the cry came from India, — send us women who can heal the sick as well as teach the ignorant and save the sinning. Then we saw the finger of providence, and whither it pointed; then, as we discerned the open door, and heard the Spirit and the bride say, enter. And so again does the law of supply and demand seem fulfilled.

Then we all know how canals have been cut, and railroads laid, and distance shortened, and time lessened, to prepare in the wilderness a highway for our God. To-day the two civilizations face and front each other; there is a continued interchange of products and persons; and in a new sense the Orient has become our neighbor.

Thus we see link after link in the chain of providence beautifully fitting the one into the other. Thus we read the "signs of the times" to be: this is woman's era, not for unwomanly claims and clamor, but for deeper devotion, fuller consecration, and growing out of these, more earnest and far-reaching activities. It is woman's era to be *more womanly*, in being more like her Lord and Master, who went about doing good; by abounding in love and labors, and thanking God for the enlarged opportunities our age and church and work afford. So that in a sense it is true of us: "I send you to reap that whereon ye bestowed no labor; others labored, and ye are entered into their labors."

As I now read in the light of recent developments and new opportunities, the words, "*I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest,*" they come to me freighted with a fresher, fuller, intenser meaning than ever before.

Mrs. Browning writes, —

"Ay, but every age
Appears to souls who live in it, most unheroic.
Every age, through being held too close is ill discerned
By those who have not lived past it.

"T is even thus
With times we live in, evermore too great
To be apprehended near."

"Knowing the times," next to knowing one's self, or rather in connection with self-knowledge, is the highest wisdom. Let us magnify not only our office, but our life, seeking that clearness of

vision which will penetrate into it, its possibilities and opportunities, that uplifting of faith which will raise us above it, and that baptism of power which will enable us fitly and fully to occupy and serve it. "*To serve the present age,*" man, woman, nor angel need covet higher destiny. No regretful eyes need be backward turned. The precious privilege of personal ministration we need not sigh for, nor sing, —

"O, that I could forever sit
With Mary at the Master's feet."

We have not, indeed, the personal presence, but we have the spiritual power, and there can be no nobler, grander service than taking up His unfinished work and pressing it through the doors that He opens, and in the ways He prepares.

We may not catch from his lips, "Go, tell my disciples;" but the echo comes to us in mighty volume, its force, its limit widening with every age, — "Go" tell perishing multitudes who are waiting to hear.

We are indeed dull students of history, or stupid followers in the school of Christ, if, as we read current events in India, China, Japan, *that word comes not to us with new meaning and might; to us who live in the crown of the centuries, and gather the fruit of the ages.*

"She hath done what she could;" that always, and that only, the limitation to female and Christian activity. The scale varies; it never reached so high, it never meant so much, as it does to-day. We are called to stand abreast with an age of high endeavor and vast enterprise and grand achievements, and we have need to lengthen out our lives in the measuring of our duty, even according to the extent of our opportunity.

I. H.

DO WE CARE?

SAID a young, intelligent, Christian woman in my presence the other day, "I don't care anything about the heathen women;" and my heart answered, "God forgive you." A cherished daughter, breathing from earliest infancy an atmosphere of love, surrounded by affluence, by refinement, by cultivation, the darling of a Christian home, looking with indifferent gaze upon her dark-browed sisters, whose lives bear neither flower, nor fruit, nor even bud!

When Chicago lay in ashes, when mothers were dying in the open fields with their dead babes beside them, when the old and the feeble were suffering from exposure and want, who would have dared to say, "I do not care for Chicago sufferers!" But heathen women are sitting in the blackness of despair and desolation, greater, deeper, than Chicago ever saw. Can those who believe that upon the short span of human life hangs an eternal destiny, dare to be indifferent?

But leaving the future with God, to whom the priceless soul of India's dark-browed daughter may be as dear as that of the fairest child of our favored land; what then? Can we as women, as honored wives, as loving mothers, look from our happy homes, unmoved, upon the lives of heathen women, begun in sorrow, ending in despair, — an infancy tolerated, a girlhood despised, a womanhood enslaved? As Christian women of America, we are placed under an infinite load of gratitude.

Should you kneel in sight of the perishing, caring not that the drifting snow is weaving shrouds, how acceptable, think you, would be your thank-offering for food and shelter and fire to the ear of Him who heareth the cry of the needy. Have we thankful hearts for the bright light of Christian civilization shining upon our infancy, illumining our age, and care not that to thousands of our sex it is heathen night all the dark way?

It is not for all to go to heathen lands as physicians, either of the soul or body. It is not for every one to spend years of unrequited labor in the management of our home work. What, then, is there for us who sit in our quiet homes with our children round our knees? — lent treasures poured into our feeble hands.

Little, perhaps, in actual labor; time may be more precious than gold. Little, perhaps, in money given; but this we may do, we may *care*. If we look prayerfully into the dense darkness of heathen night, that shapeless mass of misery will resolve itself into wicked men, wretched women, helpless children.

We talk of heathen women, and forget that they *are* women; that their womanhood makes life a keener torture; that their affections are a curse. For their lords and masters this world has something, for *them nothing*. Black, rayless, impenetrable darkness; no light from this world.

or the next pierces it. Let us look and pity and pray, doing what we can — be it little or much — for the sake of Ilim who died not for us only, but for all.

J. B. L.

Boston Highlands.

DEPARTURE OF DR. AND MRS. BUTLER.

PIER No. 5, North River, presented a scene of deep interest Thursday, the 6th of February, on the departure of Dr. and Mrs. Butler, with a part of their family, for Mexico.

Mrs. Butler, endeared to so many hearts by her efficient labors in the Woman's Foreign Missionary Society, was the centre of attraction to a host of loving friends. Besides the distinguished gentlemen present, among whom were Bishop Simpson, the missionary secretaries, and many ministers from New York and vicinity, the special interest in Mrs. Butler had drawn together a large number of ladies. With tearful interest we watched the ship loose from her moorings and sail out upon the bay, — sad at the parting, yet joyful in the thought of the glorious opportunities awaiting our friends in Mexico. As we stood upon the pier, six ocean steamers sailed from the harbor towards the apparently limitless sea. Thus men pass to and fro daily, seeking the gold and the pleasure that perish, and we deem that no great hardship. Why, then, esteem the sacrifice too great to go, or to bid our friends God-speed, bearing the treasures of an endless life to those less favored than ourselves? Mrs. Butler will be greatly missed in the work at home, but her connection with it will by no means be dissolved. A fresh incentive is afforded us in the new fields opening before our church. We expect our hearts will now be drawn to Mexico with peculiar interest, and from increased demands will spring increasing life in every Branch of the Woman's Foreign Missionary Society.

E. J. K.

Newark, N. J.

OUR SCHOOL AT FOOCHOW.

MISS SARAH WOOLSTON reports twenty-eight pupils in the boarding school at Foochow. Seven are from native Christian, and two from heathen families. Nineteen are foundlings. Nearly all are doing well in their studies. Then fol-

lows this sad, sad sentence: "None of the present number are Christians."

Will not all our sisters join us in prayer for the outpouring of the Holy Spirit upon our Foochow boarding school? If we are to get the millions of Chinese women to Christ, every girl in that school must go out, carrying the torch of Jesus' love into the pagan gloom about her. Every one must be so fully enarmored of God, and know so well how to trust for divine help, that each shall chase a thousand, and two of them shall put ten thousand to flight.

J. F. W.

Joliet, Ill.

TOURIST NOTES FROM SPAIN.

MADRID is a very pretty city, but O! the people! such a lazy, indolent-looking people I never saw, — lounging, smoking, and crowding the streets at all times of day and night, every third man wrapped in his Spanish cloak, from the gentleman of means, to the tattered beggar, who wears it to hide both filth and rags. The women never wear a bonnet, but go into the street with their handsome faces all exposed, though they wear a black veil which falls gracefully behind the head, instead of concealing the face; it looks so strangely to see fur boas and muffs and no bonnets.

It is evident everywhere you go in Spain, that it is a papal country. The churches are filled with dressed-up dolls, who, they pretend, work miracles daily. But blessed be God, a brighter day is dawning upon Spain. Since the removal of Isabella, and the government has passed into the hands of Amadeus, the Protestants have been permitted to set up their banners in the name of the Lord, and already Protestant worship is held in six places in the city of Madrid. We were greatly pleased with Mr. Cawassco, one of the disciples of Matamoras (or spiritual children rather), that good man who proclaimed the truth after his conversion, in the most fearless manner, but who was driven from his country, and died in Geneva, leaving many who had tasted of like precious faith, through his instrumentality. Among this number is Mr. Cawassco, whom M — thinks a most wonderful preacher, fearlessly exposing the superstitions surrounding him, and holding up to his vast audience the great and glorious truth of "justification by faith." He

called upon us and told us he would be in America next fall (being one of the delegates to the Evangelical Alliance), when I trust our friends may see and hear him.

I do hope our own Zion will yet embrace Spain in her missionary arms, and feel that this is to be a part of her work, for the fields are white unto harvest. While the Congregational and Presbyterian churches are sending laborers here, there is but one Methodist preacher in the whole country working for God.

THROUGH Mrs. Willing's kindness, we have the following from a letter from Miss Gertrude Howe, Kiu Kiang, China:—

"Seven weeks have passed since we left home, and here we are in our mission field. Seven pleasant weeks, almost undisturbed by storm or danger. We could but feel that we were specially favored, in answer to the prayers of our friends at home. As we look upon the work here, overpowering in its vastness, resistless in its urgency, we need constant divine help to keep us calm and restful in spirit till we can get our tongues loosed, so that we can speak to the people about Christ.

"We are to live with Mr. and Mrs. Ing in the Mission house. They are most excellent workers, faithful in every good word and work.

"We have received calls from several Chinese 'literary gentlemen.' As we are the first women that have come here as missionaries, they regard us with special curiosity, expecting to find us unlike other foreign ladies. Flattery seems to be the current form of politeness among them. They have decided that mine is a Chinese surname, and need not be changed. It is happy in meaning also — 'the sun in the heavens.' Miss Hoag's name is much more difficult to adjust to their notions of sense and sound. You must understand that unless we take one of their one hundred surnames, there would be no 'character' for it that would be recognized as a name. We want to keep the sound of our own names, if we can do so, and yet find a word to substitute for them with a pleasant meaning.

"We have been here but three days, and yet we are nearly 'settled.' We have secured our personal teacher, and have begun study. We feel as if God were nearer to us in this heathen

land than ever before — the one dear Friend who has come with us from home. There has not been a moment when I would have exchanged this for work at home. My interest in it is a continual pleasure."

Mosaic.

THE President of the Basle Missionary Institution, in a recent address, as quoted by the Church "Missionary Intelligencer," made use of the following language, which is as true in its application here as at Basle:—

"This I wish to say to you, dear friends, if the work of missions is to go on its blessed way, young people must be trained for it, yet they must not be driven to it. Let fathers and mothers make missions a subject of conversation, put books on the subject into their children's hands, talk to them about it, etc., allow free, natural, unhindered course to any desire for usefulness that may spring up in the child's heart, and then, if the Lord calls the youth, let them give him up willingly. This is what I mean by saying that the future rests on the coming generation."

— THE work of our sisters deserves commendation. They labor much with us in the Lord. From the foundation of the church, they have been helpmeets in the work of redemption. In our church, they have been encouraged to participate openly in social worship. No church has so largely or wisely employed their help. The time seems to have arrived for them to enter more fully and actively into the service of the church. Many of our churches would act wisely in employing them in visiting the sick and destitute. They will be excellent aids in seeking out children for our Sabbath schools, and in filling up our churches. They will be useful in the hospital, and homes for the outcast and friendless.

But most of our sisters who are qualified for this work, and are willing to engage in it, are unable to devote their time exclusively to the church, without compensation. It would be wise to pay them a suitable income, so that they may exclusively engage in the service of the church. We commend this subject to your godly consideration.

— From the recent Episcopal Address.

— MRS. GRAY sends from Rockford, Ill., "A Chapter of Missionary Experience."

I have been a Methodist from childhood, and accustomed to listen to testimonies from the lips of living witnesses in favor of religion, based on personal experience, and with your permission I will relate a little missionary experience to the readers of our excellent "Heathen Woman's Friend." For several years, with a large majority of the church, I had a common interest in our missionary work, annually contributing to its support, but seldom spoke or thought of it, and very rarely offered or urged a consideration to induce others to co-operate, even upon the low plane on which I stood.

About two years ago I was induced to read our little unpretending sheet, and O! what a new world has opened to my mind; what an inviting field to my activities! I am astonished that I so long remained an almost inactive spectator of the woes and wants of the heathen world. The monthly visits of our organ has so opened my eyes, so stirred my heart, so corrected and enlarged my appreciation of duty and privilege to live and labor for the world's evangelization, and I find so much comfort and joy in this new employ, that I cannot tell you how much my heart thanks those dear and devoted ladies who projected, prepared, and sent out that instructive, heart-stirring messenger to arouse the dozing to active service. The exhortation I desire to sound in the ears of the ladies of the church, is this: broadcast the "Heathen Woman's Friend" over the entire length and breadth of our church; read, circulate, canvass for new subscribers, and, if possible, introduce it into every Methodist family, till thousands more shall "read, mark, and inwardly digest" its contents, and I am sure what it has done for me it will do for many, very many others.

— FROM the Assistant Corresponding Secretary of Central Ohio come these interesting experiences of workers in her Branch:—

In the last Quarterly Report of the Cincinnati Branch, a Vice-President is mentioned who had travelled sixty miles, much of the way on horseback, to organize an Auxiliary. I suppose this might be called equal to the "spirit of our grand-

mothers." There is still some of that spirit left, to be found when "called for."

I have a letter from a precious District Secretary, dated midnight. After she had finished the duties of an itinerant's wife, she could not rest until the interests of our beloved W. F. M. S. had been attended to. In this Secretary's District there is one Auxiliary, which, not content with meeting once a month, calls a meeting once in two weeks.

Another District Secretary, driving from the station to her home, five miles distant, met with quite an adventure. She writes: "As we forded the first stream, the water came up to the bodies of the horses. I said to Pa, 'The larger streams will be worse.'—'No,' he said; 'this one is choked with ice.' Blissful ignorance! We drove on, talking of the district meeting, my New Year's dinner, etc., and as it was getting dark, we drove into the second stream before we observed how high the water came up into the road. Directly we were in, the water came surging almost over the horses' backs. Just as I suppose I should have said, 'We are drowned,' my thoughts took a practical turn; looking around at my luggage, I cried, 'There goes my hat!' However, it was rescued and we reached the other side in safety. We did not attempt the third stream, but drove to a farm-house, where we were kindly entertained for the night. Enduring a severe cold and sore throat, I think itinerating more fun for the people than it is for the priest."

Children's Corner.

A CHINESE FUNERAL.

BY MISS BEULAH WOOLSTON.

A FEW days ago my sister and I started out, intending to go to Paek Hwong, where we hope soon to open a day school. On the way, seeing on the side of a hill a crowd of men, women, and children, dressed in white, a few of them wearing sackcloth, knowing they were about to perform funeral ceremonies, we sent a messenger to inquire if they would allow us to come up. They not only assented, but beckoned and called us to come, and some of the children ran down to lead us up. One little girl, not more than six years

old, came close to me, saying, "You need not be afraid, *I* have been up, and *I* am not afraid." The women were sitting on the rocks, the men standing around, smoking, and drinking tea. We were scarcely seated before one woman offered us a pipe, another a cup of tea. After they had asked us a number of questions, who we were, where we were going, what was our business, where we lived, etc., we remarked, "Everything is ready, why do you wait?"—"We wait till four o'clock; do you think it is four o'clock?" This was the time fixed by the geomancer for the interment. On our telling them there were yet twenty minutes, they all said, "We will wait, we will still wait." The time was spent in conversation. We were at the head of the grave; and they invited us to take a place on one side, as it would not be showing proper reverence to the dead to remain there.

As the coffin was lowered into the grave, some one said to us, "They will cry now, but do not be alarmed." Several women, some standing, others kneeling, had arranged themselves near the foot of the grave, and commenced wailing and weeping. A long time was spent by the geomancer in placing the coffin, by the aid of a compass, exactly northwest and southeast. Incense and candles were lighted and placed on a table at the foot, also ten cups of wine, a boiled duck, several dishes of pork and cakes, four lanterns and a bundle of chop-sticks. While the grave was being filled in, a large quantity of paper clothing and mock money was burned.

Both men and women laid aside their white garments, which they simply wore over colored ones; the women arranged flowers in their hair, and put on bright-colored garments; the men replaced the red tassels in their caps, and spreading a crimson blanket on the ground, one after another worshipped the dead by kneeling before the tablet and touching the forehead to the ground three times. The women followed, going through the same ceremony, then the children. A basket of cakes was passed around, all being invited to take one, ourselves included.

Foochow, China, Oct., 1872.

THE above calls to mind a peculiar superstition described in the last number of the "Life and Light," entitled:—

THE SACRED ROOSTER.

WHILE taking a journey not long since, I noticed a curious custom, which, indeed, I have observed before; but since my return, I have discovered that it is an invariable usage among the people in China. According to their ideas, if a person dies away from home, his body must in all cases be returned to the ancestral burying-place. This rule is never violated, except among the very poor; and it is not unusual for the friends, on the death of a husband and father, to sell property, even down to their garments, leaving the widow and children beggars, if need be, to comply with this demand. In travelling through the country, one meets great numbers of these coffins, being taken, sometimes hundreds of miles, to be placed with those of the same kin.

And now comes the strangest part of the custom. A white rooster is invariably fastened in a cage upon the head of the coffin, and accompanies it from the beginning to the end of the journey. The theory is, that this fowl leads the soul of the dead, with the body, to its paternal house, and that without it the spirit could not find its way; that while the body would rest in one place, the soul would wander up and down in another, doing mischief. Hence the rooster is exceedingly well cared for on his travels. If he is lively, and crows a good deal, it is a most happy omen; if he droops, it is unfavorable; while his death would be considered as prophesying fearful calamities to the friends of the dead. From this senseless custom, it follows, that no Chinaman dares to eat a white rooster. They are only used for the above purpose, and bring enormous prices in the market.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization

of two more branches with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H. W. F.
Brunswick, Me.	Miss Emma J. Crawford,	23	18
Holyoke, Mass.	Miss Angelia A. Caswell,	30	37
Boston, Tremont St. (young ladies),	Miss A. E. Haslet,	72	5

Life Members.—Tremont Street Church, Miss A. E. Haslet. Dorchester Street Church, South Boston, Miss Carrie E. Huckle. Chelsea Walnut Street Church, Miss Julia R. Barnes. Malden, Mrs. J. P. Magee. Also, Miss Mary Hayward, Memphis, Mo., constituted by Mrs. Mary Thayer, North Bridgewater, Mass.

MRS. W. F. WARREN, Cor. Sec.

NEW YORK BRANCH.

The officers and friends in the Auxiliaries of this Branch will please notice that Mrs. W. B. Skidmore, 36 Clinton Place, New York, is now the Corresponding Secretary.

NORTHWESTERN BRANCH.

Benton Harbor, Mich.	Mrs. A. Southworth,	24	30
Watervliet, Mich.	Mrs. S. B. White,	27	9
South Haven,	Mrs. N. H. Comstock,	25	13
Hastings, Mich.	Mrs. S. E. Striker,	25	23
An Sable, Ill.	Mrs. Buckley,	14	9
Morris, Ill.	Mrs. Dora Schoonmaker,	70	48
Pittsburg, Ind.	Miss Mary B. Fisher,	33	14
Rockfield, Ind.	Miss Laura Crabbs,	17	10
Camden, Ind.	Mrs. Rev. F. D. Barker,	20	4

JENNIE F. WILLING, Cor. Sec.

ST. LOUIS BRANCH.

Bloomfield, Iowa,	Mrs. C. V. Weaver,	36	16
Des Moines, Iowa, Centenary,	Miss Kate Cary,		
Colesburg, Iowa,	Mrs. Geo. Lackridge,	25	18
Monticello, Iowa,	Mrs. Rev. F. X. Miller,	27	20
Anamosa,	Mrs. Eickenbach,	40	25
Wyoming,	Mrs. Bronson,	21	4
Maquoketa,	Mrs. A. J. House,	25	20

LUCY E. PRESOTT, Cor. Sec.

CENTRAL BRANCH.

Phillipsburg, Pa.	Miss M. Nuttall,	19	24
Shanokin, Pa.	Mrs. Wm. Y. Cruikshank,	30	
Fortieth St. Ch., West Phila.	Miss Mary J. Barnes,	23	6
Milroy, Pa.	Miss M. R. Kinsloe,	14	5
Franklin, Pa.	Miss Flora A. Smith,	65	45

Life Members.—Mrs. E. H. McCalmont, Franklin, Pa. Mrs. J. H. Chubb, Union Church, Philadelphia. Mrs. Dr. Gause, Arch St. Church, Philadelphia. Mrs. R. H. Williams, Tabernacle Ch., Philadelphia.

Will Mrs. M. Ella Eddy, of Washington, please send her full address, county and State, to Mrs. J. M. Longacre, 1623 Race St., Philadelphia.

A. M. LONGACRE, Cor. Sec.

CINCINNATI BRANCH.

Kirkersville, O.	Miss Carrie Thrall,	16	4
Charlestown, Portage Co., O.	Mrs. S. B. Morris,	15	5
Worthington, O.	Miss Ann Asbury,	14	10
Roseville, O.	Miss Lizzie A. Turner,	16	6
Cheshire, O.	Mrs. L. M. Andrews,	17	2
Newark, O.	Mrs. Rev. E. Q. Jones,	25	4
Poland, O.	Miss Lucy Detchenon,	28	15
Powell, Delaware Co., O.	Mrs. M. A. W. Clark,	22	4
New Lexington, Perry Co., O.	Miss Jessie J. Williams,	17	
Jacksontown, Licking Co., O.	Mrs. L. Layton,	16	7
Bryan, Williams Co., O.	Mrs. H. Morrison,	23	19
Celina, O.	Mrs. L. Le Blond,	38	38
Eaton, O.	Mrs. W. T. Thomas,	32	50
St. Mary's, O.	Mrs. W. Colten,	30	20

Life Members.—Mrs. M. A. Sanborn, Mrs. Sarah T. Wright, William St. Auxiliary, Delaware, O. Mrs. Rev. E. H. Tingling, Mrs. Rev. Gaylord Hawkins, Mrs. Rev. O. G. McEntire, Warren, O.

MRS. R. R. MEREDITH, Cor. Sec.

319 Longworth Street, Cincinnati, O.

RECEIPTS OF THE W. F. M. SOCIETY.

JANUARY 1ST TO FEBRUARY 1ST.

NEW ENGLAND BRANCH.

Maine.—Bangor, Union St. Ch., through Mrs. N. E. Bragg, \$50.00; Kent's Mill, through Mrs. J. L. Morse, \$30.00. Total,	\$80.00
Vermont.—Bellows Falls Auxiliary, through Mrs. Rev. C. E. Taplin, \$5.00; thro' Mrs. L. T. Guernsey, Newport, \$2.00; Thetford Centre, \$9.00; Union Village, \$5.00; Ascutneyville, thro' Mrs. C. J. Haskell, \$16.00; Marshfield, Mrs. D. Pike, \$1.00; East Calais, J. R. George, Mite Box, \$2.30. Total,	40.30
Massachusetts.—Boston, Grace Ch., Miss M. A. Danforth, Mite Box, \$2.60; Miss Coolidge, \$1.00; Miss Martha Cole, \$30.00; Church St. Ch., Mrs. S. S. Hedrick, \$1.00; sale of articles at Mission Room, \$1.00; Charlestown, Trinity Ch., thro' Mrs. L. Huil, \$2.70; Maplewood, Miss Reagh's Mite Box, \$2.50; D. L. H., \$60.00; Cambridgeport, Harvard St. Church, thro' Mrs. J. C. Chase, \$12.00; Malden, thro' Miss M. C. Waitt, \$20.00; North Bridgewater, \$22.00; Hyde Park, from Mrs. Rev. M. P. Alderman, \$1.65; Lawrence, Garden St. Ch., \$18.00; Mrs. H. T. Batchelder, \$10.00; Blandford, Mrs. J. H. Robinson, \$1.00; Osterville, thro' Mrs. Josiah Scudder, \$10.00. Total,	219.65
Rhode Island.—Bristol, State St. Ch., thro' Miss M. A. Wood, \$4.75. Total,	4.75
Connecticut.—South Coventry, Miss H. A. Gardner, \$3.00; Miss E. Gardner, \$1.00; Willimantic, thro' Miss A. L. Dodge, \$11.00; New London, through Miss Nancy Hempstead, \$10.50; Norwalk, thro' Miss E. A. Westfield, \$12.50. Total,	38.00
Zurich, Switzerland.—Mrs. Fenno Tudor, \$10.00.	10.00
Total,	\$382.70

MRS. THOMAS A. RICH, Treas.

706 Tremont Street.

NEW YORK BRANCH.

New York.—New York city, through Mrs. Dr. Butler, from Mrs. Joseph A. Wright, to constitute her daughter, Mrs. Mary F. Peck, a Life Member, \$20.00; also from Miss Drake, to make Gracie Peck a Life Member, \$20.00; South Wilton Aux'y, thro' Miss Eliza Barker, \$5.00; Marcellus Auxiliary, through Mrs. North, \$8.25; Ithaca Auxiliary, thro' Mrs. H. Gee, \$102.00; Candor Aux'y, through Mrs. E. B. Bush, \$7.50; New York Mills Aux'y, through Mrs. Cole, \$12.00; Mrs. Olin, proceeds of lecture, \$66.75; Duane Church, thro' Mrs. B. F. Clark, \$3.16; Hempstead Aux'y, thro' Mrs. Geo. Lansing Taylor, from Girls' Mission Band, \$110.00; Mrs. McAllister, \$2.00; St. Paul's Aux'y, thro' Mrs. H. B. Lane, from Miss Nellie M. Soule, for support of Susan A. Soule at Orphanage, \$30.00; Sandy Hill, from Mrs. Sarah N. Minor, \$4.30; Rev. W. B. Westlake, for photograph, \$2.50; Flushing, L. I., Aux'y, from Mrs. Orange Judd, for Women's Hospital in Bareilly, \$100.00. Total,

\$406.46

New Jersey.—Passaic Aux'y, through Mrs. Doolittle, \$18.00, \$10.00 of which from Mrs. Mason, for Bible Woman's work in Mexico; proceeds of photographs, from Mrs. Butler, \$6.00; Paterson Aux'y, thro' Mrs. Willett, \$8.70. Total,

32.70

Sum total,
Interest,

\$529.16

16.78

\$545.92

MRS. ORANGE JUDD, Treas.

NORTHWESTERN BRANCH.

<i>Michigan</i> . — Elsie, thro' Ellen Austin \$8.00; Unadilla, thro' Bell Ferguson, \$8.07; Taylor's Falls, thro' Mrs. I. A. Woolley, \$6.00; Dundee, through Mrs. M. A. Wilkerson, \$4.55; Ovid, thro' Mrs. W. H. Faxon, \$14.50; Blissfield, Mrs. Taylor, \$1.00; Mrs. Giles, \$1.00; Mrs. D. Carpenter, \$2.00; Lansing, \$6.00; Burton, thro' Miss E. Lum, \$8.50; Flushing, \$6.65; Greenville, thro' Mrs. W. D. Johnson, \$11.50. Total,	\$77.77
<i>Illinois</i> . — Griggsville, through C. M. Cleveland, \$6.35; Decatur, through M. M. Sargent, \$15.00; Chicago, Centenary, M. E. Church, through C. Addie Brown, \$44.25; Normal, thro' Mrs. E. P. Hall, \$13.00; Woodstock, \$6.50; through Mrs. G. W. Russell; Virginia, thro' Mrs. John Wood, \$10.00; Tonica, thro' Mrs. J. B. Dille, \$37.25; of this amount, \$32.00 is to be applied on scholarship in Christian Girls' School, Lucknow, India, named "Tonica, Ill."; Round Prairie, Charge, through Mrs. Elma Young, \$10.00; Quincy, Vermont St. Church, thro' Miss Eliza J. Warfield, \$116.00; of this amount, \$80.00 is for Life Memberships of Mrs. W. R. Goodwin, Mrs. P. Wallace, Mrs. Wykes, Mrs. M. R. Finlay, Abingdon; Hedding College, thro' Fannie M. Merriam \$5.00; Rockford, South, thro' Mrs. P. V. W. Traphagen, \$14.37; Jacksonville, Grace M. E. Church, thro' Miss Annie Brown, \$40.00; of this amount, \$20.00 is for Life Membership of Mrs. William Oliver; Peoria, 1st M. E. Church, thro' Mrs. Ira E. Benton, \$14.00; Sterling, 4th St. M. E. Church, thro' Mrs. M. S. Bowman, \$9.00. Total,	\$341.32
<i>Indiana</i> . — Muncie, from Rev. Benj. Smith, through Mrs. S. F. Brady, \$5.00; La Grange, through Mrs. E. A. Betts, \$10.00; Richmond, Grace M. E. Church, \$15.00, thro' Mrs. M. R. Dennis; Moore's Hill, thro' Mrs. F. M. Burlingame, \$7.50; Door Village, thro' Mrs. Lester Loomis, \$10.00; Rising Sun, thro' S. J. Seward, \$5.00; Charles-town, thro' Mary F. Heater, \$10.40; Elkhart, thro' Mrs. J. K. Waits, \$19.60; Mount Olivet, \$13.00 and Auburn \$9.25, thro' Mrs. Elizabeth McCuen; Shawnee Mound, thro' Mrs. G. N. McHarry, \$18.00. Total,	123.35
<i>Wisconsin</i> . — Dartford, Children's Society, for support of "Pearly Ray," thro' Mrs. Mattie E. Carman, \$16.00; Waupun, thro' Mrs. S. E. Mattoon, \$3.00. Total,	19.00
Sum total,	\$561.44

CORRECTIONS. — 1. The January number reported Richmond \$20.00. It should read Richmond, Ind., Pearl Street Church, \$20.00.

2. The September number should have reported Door Village, Ind., \$13.65.

Evanston, Ill.

MRS. R. F. QUEAL, Treas.

ST. LOUIS BRANCH.

<i>Missouri</i> . — Central Church, St. Louis, memberships, \$3.25; Central Ch., St. Louis, Life Membership of Nellie Morris, \$10.00; Central Church, St. Louis, support of orphan M. A. Field, 50 cts; Central Ch., St. Louis, Mite Chest, \$1.90 1-2; Savannah, \$11.41; Kansas City, \$7.50; Sedalia, on Life Membership of Mrs. Gen. Van Patten, \$5.00; Miss Boyd, donation, \$1.00; Priscilla Baltimore, donation, \$1.00; on sale of photographs by Miss French, \$2.10. Total,	\$43.60 1/2
<i>Iowa</i> . — De Witte, \$5.70; Iowa Falls, \$5.30; Shellsburg, Bro. W. H. Wright, \$2.00. Total,	13.00
<i>Minnesota</i> . — Faribault, \$5.00; Brooklyn, \$4.00; Winona, memberships, \$26.00; Winona, proceeds of Fair, \$60.00. Total,	95.00
<i>Kansas</i> . — Peabody, Mrs. Ella C. Thoburn, membership, \$2.00; Peabody, Mrs. Ella C. Thoburn, Mite Chest, 50 cts.; Olathe, \$6.70; Winfield, from Mr. C. F. Williams, to make Mrs. Mary Eleanor Williams Life Member, \$15.00. Total,	24.20
Donation from Mrs. E. M. Perry, \$3.00.	3.00
	\$178.80 1/2

MRS. W. A. JONES, Treas.

17 South Fifteenth.

CENTRAL BRANCH.

(FROM DEC. 1ST, 1872, TO FEB. 1ST, 1873.)

Pennsylvania. — Lancaster, \$15.00; Reading, \$24.00; Sewickly, \$15.00; Blairsville, \$8.75; Muncy, \$5.00; Tunkhannock, \$5.25; Salona, \$7.50; Kingston, \$15.00; Carlisle, \$10.00; Media, \$12.00; Waverly, \$17.39; Cambridge, \$11.80; Williamsport, \$15.00; Lock Haven, \$15.85; Providence, \$5.00; Altoona, \$20.88; Hanover, \$12.00; Wash-

ington, \$13.00; Pittsburgh, Butler St., \$32.00; Sheakleyville, \$2.25; Tabernacle Ch., Philadelphia, \$67.00, \$20.00 of which to make Mrs. R. H. Williams Life Member; Salem Ch., Philadelphia, \$2.00; Tipton, \$12.75; Mineral Point, \$4.30; Union Aux'y, Philadelphia, \$40.00, \$20.00 of which to make Mrs. J. H. Chubb Life Member; Central Aux'y, Philadelphia, \$4.00; \$30.00 from Germantown for support of "Mary Cope," also donation from Miss Shibe, \$5.00; Fifth Street Aux'y, Philadelphia, \$16.00; Trinity, \$8.00; Arch St., \$73.00, \$40.00 to constitute Mrs. Dr. Gause and Mrs. C. Scott Life Members; St. John's Aux'y, Philadelphia, \$15.50; Fortieth St. Aux'y, \$1.00. Total,

Delaware. — Wilmington, \$43.00; Christmas Gift from a Friend, \$20.00.

Total,

2015 Spring Garden Street.

MRS. A. W. RAND, Treas.

CINCINNATI BRANCH.

Ohio. — Third Avenue, Columbus, \$6.00; North Lewisburg, \$8.25; Kirkville, \$3.25; Raper Chapel, Dayton, \$27.50; Mansfield, Mrs. C. D. Allison, for support of orphan, Hannah More Allison, \$10.00; Berkshire, Galena Circuit, \$13.75; Mt. Pleasant (Mrs. E. H. Clark, for support of orphan Missouri Clark Ricks, \$20.00), \$23.75; McConnellsville, \$5.25; West Jefferson, \$11.00; Mrs. Reacker, Catawba, \$8.00; Mrs. J. C. Miller, Degraff, \$12.00; Hendrysburg, \$5.00; East Delaware, \$5.00; Xenia, \$10.50; New Lexington, \$6.00; Lancaster, \$26.00; Lena, \$16.00; Springfield (Mrs. P. P. Mast, for support of orphan, Huldah Parson, \$15.00), \$54.75; Berea (Mrs. Ruth Wyckoff, for support of orphan \$30.00), \$50.00; Jacksontown, \$4.00; Powell, \$10.00; Lafayette (proceeds of "Jean Trimble Wilson's" Missionary Box, \$3.40), \$11.20. Total,

West Virginia. — Wheeling, \$159.36; Morgantown, \$60.00; Weston, \$31.63. Total,

Kentucky. — Catlettsburg, \$27.10.

Total,

68 West Seventh St., Cincinnati, O.

MISS H. A. SMITH, Treas.

BALTIMORE BRANCH.

(FOR THE QUARTER ENDING JAN. 1ST, 1872.)

Sharp Street, \$11.82; John Wesley, \$14.36; Baltimore Circuit, \$70.21; Hereford, \$4.00; from Literary Entertainment at Entaw, \$125.00; Exeter Street, \$12.50; Madison Avenue, \$33.00; East Baltimore, \$8.00; High St., \$11.00; Wesley Chapel, Washington, \$81.75; New Windsor Circuit, \$1.50; Caroline, \$11.25; Middletown, \$1.75; Orchard Street, \$18.10; Columbia St., \$1.36; Franklin St., \$22.25; Hagerstown, \$11.00; Grace Church, \$21.75; Fayette St., \$37.00; Whatcoat, \$3.12; Frederick City, \$11.00; Jefferson St., \$3.40; McKendree, Washington, \$20.00; Asbury Ch., Frederick, \$11.66; Mt. Vernon Place Ch., \$5.00; Bently Springs, \$10.75. Total,

122 North Green St., Baltimore, Md.

MRS. M. G. HAMILTON, Treas.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. R. R. Meredith,
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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, APRIL, 1873.

No. 10.

EASTER VOICES.

BY MISS LUELLA KELLY.

SWEET the song to-day we're chanting —
"Christ is risen" — it fills the West ;
Long ago, the glorious tidings
Thrilled first a woman's breast.

But the East is dark and silent,
While we sing the joyful strain,
And to us the mission holy
Is to bear it back again.

To the West the East is calling ;
He who sitteth on the throne
Bids thee onward, Christian woman,
For the work is thine alone.

Onward, for the light is dawning
On those beauteous hills afar,
And the strong-bound iron gateways,
Lo! are standing now ajar.

Onward! Christ has bid thee enter ;
Millions wait thee o'er the sea.
Enter, for the full salvation
Of the nations rests on thee.

Can you, dare you let them perish, —
These for whom thy Saviour died ?
O, by all He suffered for thee,
Bear the message far and wide.

Bear the sweet, sweet, loving message,
Only thou its joys canst tell,
Only woman's feet can enter
Where thy heathen sisters dwell.

Canst thou fill a sphere more noble ?
Canst thou do a work more grand ?
Woman, thou art crowned with glory, —
Christ himself thy work hath planned.

By the memory of His sorrows
When the earth for thee He trod ;
By His anguish in the garden,
By the dying of thy God ;

By the grief that filled thy spirit
When from thee thy Lord was borne ;
By the great command He gave thee
On the resurrection morn ;

By His love to thee appealing,
By the faith that lights thy way ;
By thy hope of life eternal,
Do thy Master's work to-day.

Baltimore, Md.

FIRST IMPRESSIONS OF JAPAN.

BY MRS. E. E. BALDWIN.

I PROPOSE to write you something of Japan, in which we are all so much interested these days.

We visited Yeddo, the capital. It is forty-five minutes by rail from Yokohama. This railroad is the first one completed in Japan, and is still a wonder to the natives. Yeddo is an exceedingly interesting city. Here are the Mikado's elegant palaces and grounds ; also Sheba, the tombs of the old Tycoons, where are many fine temples dedicated to their worship. Here, too, is the Imperial College, under the care of American professors. Formerly it had 1,200 pupils, but within a short time they have been reduced to 300. Eight other colleges of the same grade are to be established, and a university, while common schools are to be scattered throughout the empire. The streets of Yeddo, as well as the other cities we visited, are wide and clean. We saw one girls' school at Yeddo, under the care of an American lady. This is also a government school, and the girls are mainly from official classes. They are exceedingly polite and obedient, and many of them pretty. It is *literally* true that they are perfectly *obedient* to their teachers ; this is a marked characteristic of both the boys' and girls' school. From Yokohama we were two nights and a day in reaching Cobé. It was exceedingly rough, and the most obstinate had to yield tribute to Neptune. Cobé is mainly noted for its beautiful basket and straw work. We called on the missionaries, also visited two fine water-falls, one

sixty, the other one hundred and thirty feet high. The natives worship them, or the spirit they imagine dwells in them.

Two days and a night through the far-famed inland Japan Sea brought us to Nagasaki. That trip through the inland sea was one to be ever remembered. Thousands of islands lay around us, of every form, some running up into mountain ridges, others terraced, green, and cultivated, with villages and temples half hid among the thick foliage of the beautiful trees. Surpassingly beautiful, and worth a trip of thousands of miles to see, is that wondrously peaceful sea, with its evergreen setting of islands. It is said that such extended beautiful scenery is not to be found elsewhere in the world, and I can readily believe it. Nagasaki is most beautifully located on the harbor, amid mountains, and is not unlike our own Foochow, in the beauty of its scenery. We spent a most delightful day ashore with missionary friends. From Nagasaki to this place nothing of interest occurred.

Before bidding adieu to Japan, let me say a word as to the position of the Japanese authorities towards Christianity. We have all been deceived in this matter. Long before we left the United States, we heard that all restrictions against Christianity in Japan had been removed by the Mikado; also that he had issued a proclamation proclaiming religious liberty throughout his dominion. There is not a shadow of truth in either of these statements. On the contrary, Japan to-day presents the anomaly of a nation opening her doors to arts and science, and yet retaining all her old barbarous restrictions on, and laws against, Christianity. Very strange it seemed to us, who have been thinking Japan so far ahead of China, to find that missionaries cannot preach in public there, and are really debarred from doing missionary work,—so turn their attention to Government schools. Several of the prominent missionaries in different parts of Japan, have written home to correct the wrong impression so generally received at home, that religious freedom now prevails, but no church paper, as yet written to, would consent to publish any article sent to them, setting the whole truth before our people. This has been a great wrong to the friends of truth in Japan. Yet notwithstanding what I have said, Japan is really in

a hopeful state, and there is no occasion for us to become discouraged because as yet the Government discountenances Christianity. It is simply impossible to continue to hold their doors open to civilization, and keep the people under the bonds of heathenism spiritually. Schools, railroads, and telegraphs are but God's messengers, preparing the way before him. So, while confessing to considerable chagrin in finding that we had been so grossly deceived in this matter, yet I left Japan feeling that Christianity was even then at their very doors, and no power on earth could shut them against it. Many of the obstacles to our work in China are not to be found in Japan. Especially is this true as to work among the women. It seemed very strange to us (accustomed as we are to the seclusion of Chinese women) to see Japanese women of the better classes out in the street, and appearing publicly before strangers. Then, too, they are not subjected to that terrible custom of binding the feet, but they are allowed to grow naturally as our own. The women are not compelled to work in the field. Indeed I did not see a single woman employed in what would be to us improper toil. One thing more, which is a great comfort to the missionary, and subtracts not a little from the trial of his or her work: their streets are wide and quite clean, and their houses are delightfully neat and clean. As I peeped into them, even into those of the lowest classes, poor fishermen and day-laborers, and saw the exquisite neatness of their homes, and then recalled the narrow, filthy streets and loathsome homes of China, I could but think how much our labor and trials would be lightened could our people live in such homes as these. But the greater the filth the more need of cleansing; in this respect China is certainly good missionary ground. I have written thus specially of Japan, because I hope the day is not distant when our woman's society may have many workers in that field.

OUTWARD BOUND.

BY MRS. DR. BUTLER.

WE sailed from New York in the steamer "City of Merida," on the 6th of February. The first night we were out, the winds and the waves tossed our vessel as if they were trying to tear

her asunder. She pitched and rolled, and plunged hither and thither, as if she were a mere shell on the waves. For three days, Neptune kept us in his hard grasp. Sabbath came, finding us sick, weak, and pale, and looking as if hope and happiness had all vanished. We then began to revive, or, I suppose I should say, to be accustomed to the mad whirling of the vessel, and for the first time I ventured to the table.

Many on board are Spaniards, and we listen to the spoken language with great interest. Some young Cuban gentlemen have had long conversations with Dr. B. of a very interesting character. They are thoroughly disgusted with the Roman Catholic church, and do not hesitate to give their opinions concerning it. On the other hand, I have overheard American ladies inquiring of a Cuban lady about the amusements, etc., there. When they were told that *ladies* did not attend bull-fights, they said, "But American ladies can go, can they not?" and looked disappointed when assured that even American ladies must not attend bull-fights. There is an amusing variety of characters on board, and the scene becomes quite lively when it is announced that a whale is in sight, or when the gentlemen are successful in fishing, and bring up, as they did yesterday, six or eight large Spanish mackerel in a short time. You hear English, French, German, Spanish, and broken English all around.

Last night there was no sleep for us; the vessel pitched and tossed as if she were some huge animal in the last agonies. We were thrown about, everything in the state-room that was not lashed to the floor was tossed from side to side, and our arms ached with trying to keep ourselves from being pitched out of our berths. Eight o'clock this morning found us anchored at Key West, to our great joy. The scene is charming. To our right rides at anchor the United States steamer (man-of-war) "Worcester." She, too, had been in the gale while we were, and had lost one of her boats. A little beyond her lies a large monitor, while on the shore rises up the great fort of Key West. Of course we feel safe with such protection around us. The sky is clear, — the ocean of a beautiful milky-green color, said to be owing to the coral underneath; the town of Key West looks attractive, with its bright houses and cottages surrounded by palm-

trees, gardens, and green fields. Numerous islands lie on the bosom of the placid sea, like bouquets of flowers on a rich garment. The thermometer stands at 75°, and the sudden change makes us realize that we are about, in two hours, to say farewell to the cool regions of our loved country; and though such beautiful scenery as now surrounds us may be more usual in the tropics, no place can ever be dearer to the heart, or fairer to the eye, than the land where there are the greatest liberty, the best friends, and the noblest Christians of earth. May she be, not only a refuge for the people of all nations, but a bright light, to lighten up the furthestmost parts of the earth, and bring them to see the Messiah's glory.

Thursday, Feb. 13th. — This morning we arose at five, that we might see the steamer enter the port of Havana. The Morro, the great castle fortress, loomed up dark against the still dark sky, while the light-house on its summit flashed out its golden rays far over the waters. By daylight we passed round the Morro, having the city of Havana on the left hand, its most prominent objects being the cathedral and the prison. The harbor opened before us, with its beautiful calm water, its forest of masts, its ships, great and small, of every nation, its sides bordered with forts, towers, houses, hills, and bright green fields, where the palm and cocoa-nut trees rose, tipped by the golden rays of the early sun.

All now became life and bustle on board our good ship, and many passengers left to make a stay in Cuba, the "Queen of the Antilles"; others proposed to go ashore, and spend the day. We were among the latter number; and after breakfast we started in a boat, in the amusing condition of knowing no Spanish, while our boatmen knew no English. But it is an excellent way to learn. As we rowed to our landing-place, the beauty and picturesque nature of the locality grew upon us, and our enjoyment was intensified.

After landing in the city, and gazing and being gazed at, we went to the cathedral where Columbus is interred. We were shown first into the beautiful garden that is in the centre of the college; thinking we were to go through all parts of the building, we essayed to enter the cloisters, but were debarred by the look of holy horror at, we supposed, the idea of ladies entering the place where priests are educated; so

we turned and entered the massive, gloomy pile that will have an interest to all who love America, as long as America lasts; for there, on the right-hand side of the altar, in a small square niche in the wall, covered by an alto-relief in white marble, bearing his likeness, are interred the remains of the "Discoverer of a Hemisphere," Christopher Columbus!

The attendants crossed themselves and bowed as they passed the High Altar, where a colossal figure of the Virgin Mary stood on a globe; but to us the simple monument in the wall was infinitely more venerable. Columbus discovered a hemisphere, which, though she has ruled over it and debased it for centuries, shall ere long be the possession of the Lord Jesus, whose worship has been set aside for hers.

We entered a little chapel, on the left of the altar, and there saw some fine oil-paintings, which the sacristan said were by the old masters, — Raphael, Rubens, and some of the Flemish school. One I was particularly pleased with; it was "the first missionary," the "woman of Samaria," and the Divine Redeemer. She looked as if her soul were tasting the salvation the Lord was asking her to receive. Beside this picture stood a glass case, with a doll in it that might have come out of the "one dollar store" on Broadway. It was robed in a satin dress, tricked out with gaudy tinsel, a worthless thing, yet representing the "woman of Nazareth," now idolatrously called the "Mother of God"! Ah! no wonder Cuba and Mexico have been low down in the scale of nations.

Seeing some cupboards there, I intimated I would like to know if they had any "relics" in them, and learned they had. When they were opened, treasures of gold and silver appeared, chalices, candlesticks, crucifixes, etc., and, more precious than all, the head of *Saint Fortunatus*, in a small glass case, set in a stand of exquisite silver filigree! We looked and looked, but could make no more of the thing, than that it was a humbug.

The sacristan then opened some immense drawers, and showed us the vestments of cardinals and bishops. One set seemed more superb than the other, as he unfolded white satin, richly embroidered with gold, then sets of cloth of silver, with the massive gold embroidery raised

full one inch above the surface; then sets of black satin thickly embroidered with gold (those were for funerals), but one set of cloth of silver, with most superb embroidery, having on the back a lamb of rich raised embroidery, under it a band of splendid rubies, and the other portions of the vestments enriched with rubies and emeralds, bore the palm; and as we gazed, we thought, this is the religion of *Mary*, — on the *priests*, gold and precious stones; on the *people*, the fetters of ignorance and superstition.

Yes, Cuba lies low in the depths. One has only to ramble for an hour through its dirty streets, and see the filth, the squalid hovels, where the wretched portion of Havana, the miserable slaves and poor coolies, live, and notice the absence of schools, as well as the absence of cleanliness and comfort, to realize that Popery *exalts no nation*.

The thermometer, at noon, stood at 90° in the shade. We were suffering in our lightest clothing, when, lo! a tropical shower poured down, and we had to hasten back to our home, our vessel, thus losing one of the great sights, — the evening promenade of the chivalry and elegance of Cuba.

Just before leaving, we saw two Prussian man-of-war steamers enter the harbor. They fired a salute to the Morro. The fort returned it; then two Spanish men-of-war vessels fired off each her thirteen guns; and then an American war-steamer poured out her salute of thirteen guns; and we decided among ourselves that she made the greatest noise, and consequently must have the biggest guns, and be the finest vessel of them all!

To-night, as we sit in the deserted saloon, we think of the friends we have left one short week since. May the blessing of Him who calls each and all of them to do what lies in their power for the degraded ones of earth, richly rest on each one of them!

MOTIVES OF BENEVOLENCE.

BY MISS ISABELLA THOBURN.

At the outset of each benevolent enterprise we meet the question of ways and means; and it has some difficulties, no matter in what spirit we consider it. A faith like Müller's is the simplest way to the end, and the present custom in many

societies the most complicated and unsatisfactory. Müller truly says that all are not called to work in his way; but are any called to use the methods so much depended upon by many good and earnest workers?

The church asks for money; but too often its own members, like the strangers without the gates, refuse to acknowledge the claim upon their property, and then the temptation comes to present a cause they will honor. Where direct donations are refused, we offer some attraction to the selfish side of society, and tax an admittance fee on the church sociables; or prepare tempting articles for fairs, which are bought, not for the charity's sake, but for personal or household convenience. Or, pandering to lower appetites, we offer oysters and ice; and a refreshment table becomes the very undignified door of the church treasury. These means are not objectionable because of the ill feeling they so often give rise to, nor their temptations to more questionable methods, such as theatricals and lotteries, nor because of any evil in church sociables and entertainments as such, but all are wrong as sources of church revenue. Giving and asking in this way, we forfeit the blessing promised to self-denial, and receive the reward of having pleased ourselves. It is as though we heard the command, "Freely give"; and, closing our ears to the clause "as ye have received," we ask for some present, tangible equivalent. Refusing twenty-five cents directly to the Head of the Church, we give it in exchange for—strawberries and cake!

Of the same nature, but not so unpleasantly apparent, are the appeals for money made in the name of some individual, or some special relation in which the object is placed to the donors. Those who use this means believe that a cause must be made personal, before it will appear sufficiently real to awaken an interest and incite benevolence. That is, we make a cause our own, and then sustain it for our own sakes.

Another means used to create an active interest in a charity, is to represent a sensational phase of it. The missionary cause has perhaps been the greatest sufferer from this treatment. Some encouraging incident, some horror of heathenism, a fancied suffering or sacrifice, are made much of for the purpose of creating a sentiment. A worn-out custom is sometimes in-

sisted upon, because to change it would affect the contributions of some whose ideas are formed in accordance with it; or a plan of action not unwise in itself is condemned, because it cannot be represented in such a way as to make money from it. If no mistakes were made, all this might do no harm; but such a course leads to mistakes, and when the inevitable truth is known, the sensation dies out, and the disappointment spoils the appetite for another. It is the very worst basis on which to found a scheme of benevolence.

But, it is said, we get money in these ways as we do not in any other.

If so, at what expense? Dignity, peace of mind, truthfulness, and the honor of our Master, are too often the price we pay. When the widow cast her mite into the treasury, the Lord looked on and commended her; but if she had traded with it there, and received its value again, or if she had stipulated that it go to some charity bearing her name, the commendation would scarcely have been uttered by Him who drove the money-changers out of the temple, and who said, "Let not your left hand know what your right hand doeth." It would have been a strangely different record in the history of missions, if Dr. Coke, instead of going from door to door, soliciting penny donations, had held a festival or tableaux entertainment in London; or if he had offered, as a tempting inducement to some hesitating subscribers, the name of an African orphan or of an Indian Bible reader. And why should he not, if such means are justifiable to us now?

But is it true that these means must be used to get the money needed for doing good? God has promised to honor any cause, any way, plan, purpose, or person that honors Him; and we do this when we go directly in His name, and ask for His own. We would fail sometimes, because all methods must with those who harden their hearts against self-denying duties; but if we would spend the time now given to artificial efforts, in prayer for ourselves, and those we expect to visit, our present failures might be future successes; for availing ourselves of such opportunities to bear our testimony, and speak the truth, in love, we may win souls, and so win permanent friends to our cause.

Mr. Baerrson, a Danish missionary in India,

supports a flourishing, independent mission by contributions made in response to direct personal solicitation. He says his begging tours are among his best opportunities of preaching the gospel, for in this way he can carry his message to persons whom he would otherwise never meet. He tells of his work, and then says, "This is for the Lord Jesus." He has no other plea, and this one is so successful that he needs no other.

When we have this mighty name to take with us, let us never trust in a human reed set up in its stead.

Lucknow, India.

VACATION VISITS.

BY MISS S. H. WOOLSTON.

No. III.

19th August. — There is a man here in the upper temple gilding new images. He has thirteen finished, and seven more not yet completed. Among them, one or two barefooted gods. He uses two sizes of gold-leaf, the larger for the plain surfaces, and smaller for the face, and the finishing touches here and there. About as much of the image is varnished as he can do in half a day; he then rubs a small brush down the side of his face, which moistens it enough to make the leaf adhere, lays it on the varnished surface, and brushes it over to make it smooth.

I asked him if it were true that the idols sometimes had a heart, lungs, liver, etc., made of gold, silver, and precious things, and inserted through a hole in the back. He said, "Now, when we make an idol, we use fine colors of thread to make the heart and intestines; for we cannot afford gold and silver; and you see if we could, people are bad, and they would come and steal them." I touched one of the images and asked, "Do you think this god can protect you?"—"Yes, it can."—"Then could it not take care of its own heart and liver, even if made of gold?" He replied, as to himself he knew the idols were only images; but it was his business to make them for a living, and people would have them.

In this same temple is a small enclosure of carved work and yellow curtains containing several representations of Kwang Ing, the "Goddess of Mercy." Two have eighteen hands, two twenty-four, and the main central one, placed

higher than the rest, has forty-four hands. One pair is raised over the head, holding a small image; two pairs are clasped in front of the idol; other hands hold a bell, hatchet, pencil, ball, shell, cup, flag, seal, sword, brush, etc. The porcelain image, so often prayed to for rain, is also here in a small pavilion; it, as well as one or two others in the collection, wears a certain cloak.

Kwang Ing's father was very ill — at the point of death; she appeared with her many hands, and when he saw her assume this form, he believed in her power, and recovered at once. She has many titles, one of which means "thousand hands and thousand eyes."

Several times during our stay here, Chinese ladies from the city have come up to burn incense, and worship. One day there were seventeen sedans and fifty-one bearers, besides servants and attendants. They called to see us in the morning, and in the evening sent an invitation to us to come and sit and talk with them. They seemed anxious to ask questions and then half afraid to hear the answers. Our coolie was reading to them when the oldest suddenly exclaimed, "Don't read any more, don't say anything; I know nothing at all about it." One out of the whole number was quite intelligent.

The first call we had was from a woman and her nephew; we were more pleased with her than with any one we have seen in a long time.

Another time, six or eight called in to see us. We had been showing them some engravings which interested them greatly. Sister took up a small bottle of perfume, saying, "This is very fragrant; let me give you some." They all left at once, and without ceremony.

21st August. — We have been to the "tippest-top" of Kushan. It is three thousand feet high. We had been looking towards the peak with longing eyes, but thought we should not dare venture the ascent at this season. Yesterday a northeast wind blew for the occasion, and that made it quite safe. We found it warm enough in some places, as we wound around the mountain, and have brought down plenty of roses, if they do not turn to blisters as they fade. The fine view paid us for all. The shadows of the drifting clouds, with here and there the sunlight between, multiplied the beautiful

shades of gray, brown, and green, on the rocks and near hills, while the farther ranges showed, as they became more distant, all the varieties of mountain-color, till they could just be distinguished from the sky. Turning round we had the city, with its pagodas, the river with its "Bridge of Ten Thousand Ages," and at our feet the valley, dotted as closely with villages as any thickly settled neighborhood in America with farm houses. The rice-fields in the plain, green with the second crop, were divided into patchwork by the canals and rivulets winding their way between. Over the river and beyond the island on which we live, loomed up the "Five Tigers," seeming very near. The tide had just turned, and that was the signal for all the river craft, large and small, to make a stir; the sampans looked tiny enough as they glided along, and the house-boats so diminutive, we could not at first decide what they were. We followed the river to the sea, where the "White Dogs" were visible, and fancied we saw Formosa; but on remembering its distance and the earth's curvature, and then taking another look, we found our island to be only a fitting cloud.

A man came up calling out to know if we would not like a drink of clear, cold water. We followed him down to a little stone hut, with stone roof, standing with its back to the wind, and minus the south wall for the front door. The stone ridge-pole was carved in characters which were painted red and black, telling who had erected this work of merit. There on a stone table was a little bucket of sparkling spring water, and a darkly stained tea-cup. We sat on the stone benches, and were refreshed.

23d August. — At this "Monastery of the Bubbling Fountain," coolies are hired to work for six and a third dollars per year, and board. If extra hands are needed, they are paid twenty cash (two cents) per day, and are supplied with rice and greens in the kitchen, but never any meat to eat. These are Hinghwa, not Foochow men. Last week a Hinghwa coolie was going around looking very sad. He said he was to have his head shaved, and become a priest. I asked him if he had not better go home and go to work; he replied there was nothing to do; he had one brother here already, the six at home were enough to till the fields, and there was no

need of him. He looked as though he felt quite miserable about it, and after a few days we saw him no more.

The most interesting things in the kitchen, next to the immense furnace-kettles, are the stone tubs and stone basins; the basins are very small. There are tubs four feet long by two wide, and round ones three and a half feet in diameter, hollowed out of solid stone. Water is conducted by bamboo troughs into the kitchen from a spring which is a long way up the mountain. There is a large dining-hall, and a god shut up in a case to preside over it. When grace is said, by a bow or so to this image and a few clicks of an odd bell, the priests talk at their meals: but when they repeat from the classics, and go through a long ceremony, they eat in perfect silence. This same dining-room divinity rules in the kitchen, — that is, another image of it does.

In the lower temple is a god that should have been appointed to preside over the cooking and eating, because he is so fat and jolly-looking he never possibly could have done anything but eat and laugh. Five other images share the temple with this "laughing Buddha." The smallest, placed behind the enclosure in which the Buddha is seated, is provided with a club. The other four are fierce images of large size representing the kings of heaven; one has a guitar, another a sword, the third a serpent, the fourth an umbrella, and each is crushing a small writhing form under one of his monstrous feet.

SKETCH OF AN EARLY MISSIONARY.

BY MRS. REV. O. W. SCOTT.

IN Haverhill, Mass., stands the old house in which Harriet Atwood was born, who afterwards became the wife of Rev. Samuel Newell, missionary to India. I say the old house stands here to-day, but soon it is to be removed in obedience to the uncompromising law of progress, which says to all that is old and worn out, "Make way for the new." A kind friend who knew that I desired to see the interior, warned me the other day that a favorable time for the visit had arrived, and I hastened to avail myself of the privilege. The house is long and low; very old-fashioned and very attractive. We passed up through a yard, half filled with shrub-

bery, to the front door, and were soon standing in the front parlor. "Here," said the old gentleman who has for years occupied a part of the house, — "here Harriet Atwood was born, and here she was married." He also assured us that the room was essentially unchanged. We looked with interest upon the old-style settle, the wide heavy beam that ran across the ceiling overhead, the windows with their tiny panes of glass, and the ancient pictures that hung on the walls, thinking the while that it was all made sacred, in a certain sense, by the memory of an early missionary who gave all for Christ.

Leaving this room, we visited the other part of the house, where the husband of one of her sisters still resides, now aged and infirm. Like him, a part of the furnishings seemed to belong to a past generation. We inquired if there were any mementos of Mrs. Newell existing; and were then shown a volume containing memoirs of her life, and also a sermon preached at Haverhill after her death, and one delivered at Salem on occasion of the ordination of five young men, Rev. Messrs. Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice, by Leonard Woods, D. D., who was a professor in the Theological Seminary in Andover. This book was kindly loaned me, and I have since read it with the greatest interest.

Turning to the frontispiece, we see Mrs. Newell's pictured face. It is girlish and fair, suited to the quaint costume of those days, and impressive because of the eyes, which are very earnest and thoughtful. Her memoirs, mostly composed of her letters and extracts from her diary, prove her to have been possessed of remarkable ability, united with a Christian experience of far more than usual interest. She was converted when thirteen years of age while at Bradford attending school; and the account of her religious exercises, as given in her diary, shows how clear and exalted were her ideas of Christianity. The first indication of an unusual interest in missionary affairs we find recorded at the age of seventeen. She writes: —

"A female friend * called upon me this morn. She informed me of her determination to quit her native land, to endure the sufferings of a Christian amongst heathen nations, to spend her

days in India's sultry clime. . . . I have *felt* more for the salvation of the heathen this day than I recollect to have felt through my whole past life. . . . What can *I* do that the light of the gospel may shine upon them? . . . Great God, direct me! O make me in *some* way beneficial to their immortal souls."

Three days after this date Mr. Newell was introduced to the family, and in a few months Harriet received an unexpected answer to her fervent prayer, in his proposal to marriage.

She was greatly agitated by this, confiding to her journal all the doubts and fears which naturally obtruded themselves while she was contemplating so great a change.

At the time she received Mr. Newell's letter, in which he asked her to marry and accompany him to India, she was visiting a sister who resided near Boston. Anxious to confer with her mother, she hastened home, and was met at the door by this wise and loving parent. With tears in her eyes, Mrs. Atwood met the question of separation, by saying: "If a conviction of duty and love to the souls of the perishing heathen lead you to India, as much as I *love* you, Harriet, I can only say, *go*." This decided the question, and never afterward does she seem to have had a doubt in regard to her call. She became filled with missionary zeal; and her letters and journal abound in such expressions as these: — "While interceding at the mercy-seat, O forget not to pray for the salvation of the benighted heathen, whose souls are as precious as your own." "How can I ever pray for the promotion of the gospel among the heathen, if I am unwilling to offer my little aid when such an opportunity is given? Willingly would I sacrifice the dearest earthly friend to engage in this blessed service. A consciousness of my unpreparedness for this great undertaking, makes me tremble. But I will give myself to God; 'tis all that I can do."

Again she writes: "Even while blest with an habitation in my own country, I hear some of those friends whom I fondly love, accusing me of the love of novelty; of an invincible attachment to a fellow-creature; of superstition; and of wanting a great name. Wretched, indeed, will be my future lot, if these motives bear sway in my determination. Surrounded by

* Miss Nancy Haseltine, afterward Mrs. Judson.

so many discouragements, I find consolation only in God. 'None of these things move me, neither count I my life dear unto me.' A consciousness that this is the path which my Heavenly Father hath selected for me, and an ardent desire for the salvation of the heathen, constrains me to cry: 'Here am I, Lord; send me where Thou wilt.'

"O, could I become the instrument of bringing one degraded female to Jesus, how should I be repaid for every tear and every pain."

Miss Atwood remained at home nearly one year after her decision was made, during which time Mr. Newell was in Philadelphia, gaining a knowledge of medicine.

[To be continued.]

HEATHEN WOMAN'S FRIEND.

BOSTON, APRIL, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE BRIGHTNESS OF HIS RISING.

THE light of another Easter sunrise is already watched for by the Christian world.

In many a land and church have Lenten fasts and meditations brought back to memory Christ's sore temptation, his self-renunciation, the long and bitter agony attendant on his offering of himself "a ransom for many." Would it not be well if by these sad remembrances we all prepared our hearts for Easter joy? Should we not all more closely observe, not formally, but in our hearts, this anniversary of the testing hour of all Christ's claims and promises? From our stand-point, far down the stream of ages, we can realize more fully than those even who with fearful suspense

watched the grave of the dead Christ, the immeasurable importance of that hour and test. But if we wish to worthily commemorate it, it is not enough to rest happy in the fact of accomplished salvation. We must call to mind the long, hard steps which led to such a glorious consummation. Is it not indeed a selfish thing for us to ignore the suffering, and think only of the joy? Let us remember the long, dark days in the wilderness, the anguish of Gethsemane, the bitterness of the betrayal, the heavy cross-bearing, the unspeakable agony of the crucifixion,—then may we, with hearts chastened and purified, share the resurrection victory.

Christ's triumph over death had for woman especial significance and comfort. For the long centuries after Eden's sad story, woman had borne the shame of the fall. Though but equally blamed with man, yet God's question, "What is this that thou hast done?" seemed to lay the first sin to her charge, and the sting of conscience and the heavy penalty had made life often burdensome. Until the grand old prophets began to foretell the consolation which should by and by come, she had had but the dim, perhaps half-forgotten because uncomprehended promise, that her seed should bruise the serpent's head. Generations came and went, and the burden was not lightened by any looking-for of relief. Then Isaiah, God's wonderful messenger, brought the glad promise, that by a woman should come the Redeemer. Centuries more passed, and many hearts grew weary with the waiting. "But when the fulness of time had come, God sent forth his Son, made of a woman, to redeem them that were under the law." Thus came the partial recompense for the long darkness, clouded yet by the dread words of Simeon, "A sword shall pierce through thine own soul also." All along through the human life of Jesus come glimpses of the mother's care and sorrowful foreboding. The terrible trial which came to her at the crucifixion, we can but faintly apprehend. But when beside the empty tomb, the shining angels told her, "He is not here, but is risen," then was her joy full, and she recognized the Eden promise fulfilled.

The active part which it had been clearly indicated woman should bear, in diffusing the gospel which Mary's son had brought, is woman's fran-

chise. Freed from the burden of God's censure, woman has received His command to work. As liberated by the atonement, made heir of salvation, is there a doubt remaining as to the course we should pursue? Shall we selfishly take our joy and keep it within ourselves? Nay, if it be the true joy, we cannot do it. Is the glory of the Lord risen upon us? Then let us remember that yet to a great extent does "darkness cover the earth, and gross darkness the people." Let us try to help on the utmost fulfilment of the promise, "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

Surely, after remembering how salvation came to us, no exhortation is needed. Intense gratitude always seeks active expression towards the benefactor. Shall not our thanks to God, who hath given us the victory, be measured by our work for Him? May these coming Easter days find our activity worthy of our high calling, our labors more than ever illustrative of the high and generous impulses of souls risen with Christ.

To such of our readers as have never had a similar experience, the following, from a letter of Mrs. Baldwin, will have a particular interest. It is a faithful picture of a storm at sea.

FOOCHOW, 15th Nov.—Here we are, safe home at last! Our hearts are full of praise to Him who has brought us through so many perils. Since my last date we have been in great danger. We arrived in Shanghai safely, and remained there only a day and night, when we took the English steamer "Dragoon," a good sea-going craft, but small and very dirty. We left Shanghai Thursday morning and arrived in Foochow Sunday night, a day later than we were due. It was too rough all day Saturday to be comfortable, and at six o'clock P. M. the wind rose and blew a gale; it rained and the wind roared fearfully, and the waves dashed against our little vessel, pitching her about at will. The gale continued all night, increasing in violence until three A. M., and so on until after daylight. None of us will ever forget that sight. It seemed impossible that we could be saved. The captain turned the steamer's head to the wind and laid to all night. We passengers could neither stand nor sit, so we laid down and tried to brace our-

selves in place. We did not close our eyes all night, but prayed for deliverance, feeling very sure that only God could bring us through that storm alive.

Both of the large saloon lamps were dashed to pieces early in the evening, leaving us in the dark, excepting a small porter's lantern. Piles of crockery were dashed from the racks and broken. No one seemed to care. Servants were too much frightened to think of preserving anything but their lives. What with the tossing of the steamer as though every wave would engulf her, the beating of the waves as though the sides of the ship must come in, the dashing of the crockery over the floor, the darkness and the roar of the tempest, it was indeed an awful night! How did we watch and long for the morning! It did seem impossible that after having travelled safely over thousands of miles of land and ocean, we should be lost our last night out, almost within sight of our desired port! Morning dawned at last, and the gale slackened a little. Our captain turned the steamer and started on; then we had the full force of the waves right astern, each one pitching the steamer forward and downward as if to plunge us to ruin headlong; but the gale lightened and the wind helped us on, although it was still very rough. We arrived at Foochow a day later than we expected. Soon we were in the midst of our dear Mission, and at home with the Misses Woolston. O, what a contrast between that quiet, happy Sabbath night, with our dear Mission friends, and that dreadful previous night when we were so tempest-tossed! To God alone be the praise! I shall never feel that human skill saved us. We were much wearied with our journey, especially the latter part of it, and we have been resting as much as we could since we reached here. It will be some weeks before we are settled in our own home and at work.

THROUGH Mrs. Prescott's kindness we have the following interesting extract from a letter from Miss Blackmar:—

We have visited the world-renowned pile of architecture called St. Paul's Cathedral. But its immensity, its carvings, its organ, and beautiful works in marble, bestowed as the appreciation

of a nation for men who have been an honor to this country, none of these impressed me as did the sight of the plain, unpretending house of worship standing as a monument to the noble Christian and meek man of God, John Wesley. I read the tablets placed to the memory of the Wesleys, Fletcher, Benson, Watson, Coke, Clarke, Bunting, and others. I stood for a moment in the pulpit John Wesley so often occupied. I looked at the marble that marks the last resting-place of these and of Susannah Wesley, and just across the way, of John Bunyan and Isaac Watts, and realized that I was on consecrated ground. There seemed to be a spirit picture about me on the walls, and faint but unmistakable echoes of voices in the air,—voices long ago hushed in death. "The best of all, God is with us," said Wesley; so said we as we reluctantly left the old "City Road Chapel." In strange contrast in appearance and history is the "Tower of London." Always the name has been associated with terrible suffering, with tyranny, with injustice in its most revolting form. Cries, groans, blood, tears, and bitter anguish seem to inhabit the "Tower of London." Now that I have visited the place I read of with such fascination yet with horror, my impressions of it are only deepened, and I can readily believe all its revolting history. We have seen one immense crowd in London on "The Lord Mayor's Day." The new mayor is invested with the authority to which he is entitled, and he rides around the city with bands and flags and trumpets and soldiers in his train, and himself in a gilded chariot drawn by six gorgeously caparisoned horses. We are fully aware that we are not in America as we view all this glitter and pomp.

It seems to me that I have lived a year in a day, ever since we arrived. Saturday, we went to Westminster. It was fitting that we left that till the last. It seemed a crown to the whole of our wonderful sensations. Crystal Palace was To-day and a promise of the future. Westminster Abbey was the Past. St. Paul's is nothing to this. The chapels and tombs, the beautiful architecture, the "dim religious" light, with all the grandeur, constrained a sensation of such awe and solemnity as I have never before experienced.

PROMOTED.

WITH grief unmeasured by any save Him who knoweth how much the heart can bear, we record to-day the death of Mrs. Louisa More, Cor. Sec'y of the first Auxiliary Miss. Soc. ever organized in Nebraska.

In the full vigor of health, on the last Sabbath of the old year, with the people of her choice, she obeyed the divine command,—"Do this in remembrance of me." In the full baptism which then fell upon her soul, her friends failed to read the silent prophecy, "Not again till ye drink it anew in my Father's kingdom."

Monday night, with bolted doors, the family went to rest, fearing no invader. Silently a muffled footstep fell across the threshold,—no doors ajar, no signal lights!

A soft voice whispered "Come!" The light of her dark eye kindled in delirium,—a few hours of *felt agony*, which neither science nor sympathy could alleviate, and the New Year, in its welcoming tenderness, bore away its first trophy to the painless Land and the white robing.

May the mantle of one of whom even the Death Angel could write, "The life speaks; no need of dying lips," rest upon us, until across the parted waters, we send the message of her Saviour to those for whom she loved to labor.

Our work as well done, may we also behold the chariots and the cloud of fire.

Also, from the ranks of the same mission workers:—

Mrs. Isabella Hamlin, in the ripeness of Christian experience,—when the summons came, she had only to lay aside the worn robes of the weary pilgrim, put on the wedding garment she had been so long preparing, and she was ready for the marriage supper of the Lamb.

Mrs. Hamlin still lives, lives in the Land immortal,—lives in the lives she has helped to mould,—her virtues to be repeated; her unfinished work to be taken up, we trust, by the dark-eyed India maiden who bears her name, and for whose continued support by the Society her almost stiffened lips so fervently plead.

MRS. ANGIE F. NEWMAN.

Lincoln, Neb.

THE shadows of sorrow have recently fallen upon our Missionary Auxiliary, in the death of its first Vice-President, the Rev. Mrs. Elbert Clement, of Greenville, New Jersey. Her earnest enthusiasm in missionary work had caused her to be truly appreciated by the members of our Society, and her death is lamented by all. The churches included in our organization being remote from each other, we were deprived the benefit of frequent intercourse. Yet this did not lessen the ardour of Sister Clement in her work. Mingling among the people, she interested one and another in missionary labors, until an interest was awakened in Greenville Charge, which we trust will continue to increase until all nations shall be brought to the knowledge of the Lord. Our sister was truly a worker for Jesus. From the time of her espousal to Christ, she was ever ready for every good word and work. For eleven years, her cheerful nature had brought sunshine to her husband's

heart and home, and made happy their little family circle. We deeply sympathize with them in their bereavement. And also with the church bereft of a pastor's wife, so devoted and earnest. As a sweet singer of Israel, the music of her voice will long linger in the memory of her friends. Though death came suddenly, it found her at her post. The Friday evening previous to her demise, she was at church, comforting the penitent by pointing them to Jesus, and counselling the unconverted to seek the Saviour. On Sabbath evening, Feb. 2d, 1873, the summons came, and she passed peacefully away, in the midst of a useful life. She "rests from her labors, and her works do follow her."

A. L., Cor. Sec.

Mrs. W. T. Tift, Cor. Sec. of the Grace M. E. Church Auxiliary, Buffalo, N. Y., passed to her great reward on the 4th of February, after a brief illness of twelve days. Her sufferings were extreme, but she endured with sweetest resignation, while "beholding the invisible," and died in the triumphs of a Christian faith. May the Lord grant increased zeal to those who are left, to take up our sister's work, and may they have a joyful reunion when the Lord comes to make up His jewels.

H. SKIDMORE.

Mosaic.

SAVIOUR, we weary not,
Working with thee :
As hard as thine our lot
Can never be.
Our joy and comfort this, —
Thy grace sufficient is :
This changes toil to bliss,
Working with thee.

— Dr. and Mrs. Butler, with their family, arrived in the city of Mexico on the twentieth of February. All were well.

— Christian giving must have Christian objects. It must aim, as Christ did, to do good to the souls and the bodies of men, and to their bodies for the sake of their souls.

— It is said that when the American Board of Foreign Missions was before the legislature of Massachusetts to ask for an act of incorporation, one member of that body opposed the act on the ground, as he said, that, "We have little enough religion at home, without exporting any." Another member, in replying to him, said, "*Gentlemen, religion is a commodity, of which the more you export, the more you have at home.*"

— In our last number we alluded to the fact that the Romanists' in Mexico are organizing societies of women to resist the progress of evangelization. Among the late publications in Italy we find abundant evidence that even there a similar awakening to the importance of woman's religious influence is in progress. One, issued at Genoa a few months ago, bears this remarkable and significant title: *Eva e Maria, ossia Societa ristorata per mezzo della donna cristiana*. At Turin, a new edition of St. Ambrose's treatises on Virginité has been published. To further help on the movement, Madame Bourdon's "Daily Food for Girls" has been translated and printed at Florence. At Rome, Oreste Nuti sings verses to the "Blessed Diana Giuntini," and at Vercelli, "Priest Silonio Mattio, Rector of St. Julian," lays "A Sad Flower; Joys and Tears upon the Tomb of Annetta Gallo, Daughter of most Holy and Immaculate Mary, and member of the Pious Union of Vercelli." All this and more, within a year!

Miss Lizzie M. Boyd reports a model society:

Last spring, a Methodist society was organized at Volcano, Wood County, W. Virginia. A neat little church was built and a stationed pastor appointed. The little handful of a dozen members has grown to seventy-five. It was my privilege to be with them during a protracted meeting recently. One of the genuine fruits of that revival was an inspiration in almost every heart to break the bread of life to other souls, and especially to those sitting in the dark places of the earth.

The minister, Rev. J. P. Thatcher, ever ready to welcome anything that tends to the advancement of the Redeemer's kingdom in the world, desired that I should organize an auxiliary to the W. F. M. S. there. He very kindly gave the most propitious hour on Sunday, the morning, for our meeting. The good sisters had a "mind to work," and every woman of them stood true to the cross; there was no shirking of duty, but each ready to take her part in the opening exercises, reading of hymns, Scripture lesson and prayer; right into the altar they crowded. May the Lord raise up a host of such women in all our churches. The ladies went down the aisles soliciting members, and returning reported eighty-

five names, ten more than members in the church. Glory be to Jesus ! That is what I call a model society.

—In the November number of "The Friend" it was suggested by a correspondent that we extend our organizations beyond the cities and larger towns to every circuit, appointing a treasurer at each point to collect the money. Sisters, may not our faith and labors extend beyond even this, and instead of embracing all in one auxiliary, go to every church on the circuit, and form a separate and distinct one? I have tried this, and find it works admirably, bringing in a report of about six times the number of members that the former method would do. There is in this way a responsibility thrown upon each that wonderfully increases the interest, and we will always be able to find four ladies sufficiently competent to fill the respective offices. I find there is not a country church too poor or small to welcome the W. F. M. S. When the membership has been so small that I have sometimes scarcely known where I should find the required number, my faith has been invariably disappointed, and the Lord has done larger things than I have asked. Let us ask largely; and then accompany our faith with correspondingly large efforts. The Lord never disappoints our faith by doing less than we ask and toil for.

—Nothing can be truer or more suggestive than the following lines from the pen of a Chicago lady, on the old question respecting the relative efficiency of mere civilization, and of Christian labor, in the work of redeeming lost humanity:—

At our last meeting, as our Secretary was pointing out to us the different stations in India where the "Lamp of Life" has been lighted, I thought of the character of the work of Christ's church in India, compared to that of a temporal power.

British rule, during so many years, must, in the very nature of things, have done much towards civilization, but in spreading the knowledge of the truth, it has made little, if any, effort; it has enriched itself with the wealth of the East, but it has taken little pains to carry to that benighted land the true riches. British officers in high rank have thought it a light thing even

to do reverence to the ear of Juggernaut, as it passed along the streets; and to take off their shoes on entering a heathen temple, merely with a view to conciliate their wretched brethren, so that there might not be any feeling of opposition stirred up to hinder their work of self-aggrandizement. And what did their civilization avail without Christianity? Once, when this question was forcing itself on the mind of the British people, the late Duke of Wellington's voice rang out a clear answer: "Educate them to civilization, without Christianity, and you educate a nation of devils." Was not the Sepoy rebellion a terrible confirmation of this? It is the work of Christ's Church to carry there this religion which shall be a gospel to all nations.

But how has it been with the soldiers of the cross who have gone forth to conquer the land for Christ? They have not counted even their lives dear unto themselves, and have given up all, that they might be counted worthy of the divine commission, "Go ye into all the world and preach the gospel"; anchoring their hopes on that promise alone, "And lo! I am with you always."

In a little incident, Mrs. Judson has given what appears, to my mind, a good insight into the work, as it presents itself to the laborers in that distant part of the vineyard. She says: "When I first began to tell to these heathen people the story of the cross, they sat on the ground all around me, so dirty, so wretched-looking, that I could not even stand very near them; I wondered for a long time that my words failed to make any impression on them; they sat and listened, but were unmoved. At last this thought took hold of me,—as these people are to me, so were we, in the sight of Christ, when,

"With pitying eyes, the Prince of Peace
Beheld our helpless grief;
He saw, and — O! amazing love!
He flew to our relief."

"Instantly, I sat right down among them, just as they were, in their dirt and vermin. Then and there I gained access to their hearts; the power of the Highest came down among us, and from that hour I had success in my work, and many, many of the poor souls, sitting in darkness, have already "seen the great Light."

Children's Corner.

THE BLIND MOUSE'S FOOT.

NEAR a mountain village of a few houses, I spent three months last summer, breathing the pure air, and keeping away from the sickness and heat of a very old, wicked city in Turkey, where I had gone to teach the children. In this village lived several bright, pretty little ones, who used to come and take lessons in reading, and listen to us, as we tried to tell of the dear Saviour who had done so much for them.

One day, a woman came, bringing in her arms a puny girl-baby, nearly a year old. It had a pretty face, with sweet blue eyes, but was very pale and thin. You would have felt sorry for it if you could have seen it. We inquired if it was sick. "O, no!" replied the mother, "but it's small!" It was her only child, and had on quite a number of ornaments, such as beads, silver and copper coin, sewed on its patched fez, or cap. There was one ornament we had never seen before, but it looked like a tiny hand. We asked the mother what it was; and she said, "My baby was small; and I inquired what I should do to make it grow, and was told to find a blind mouse, and while it was alive, cut off a foot, and sew it on the baby's fez; and so I did it." Poor mother! she loved her baby, and wanted it to grow strong and well, that it might run about and learn to play. It was for this that she hunted till she found a blind mouse, and then cut off the poor little animal's foot, with its five tiny toes, and fastened it on the cap. Do you think the wee foot will make the baby grow, and get well? The mother said it had worn it a good while, but it had not begun to get better.

Perhaps you will say, the woman was very silly to follow such advice: if you do, I hope you will pity her too. She had never been to school; no one had taught her to read the Bible, or told her of the blessed Saviour who loves children so dearly. I hope this story will make you think of a great many things. Think how much these ignorant people need to be taught, and how many there are who have no one to instruct them; think how good God has been to give you your home in a pleasant land, with so many comforts and friends. You have a Bible, and are taught to read it, and have heard of a Saviour's love. And, lastly, think how much you can do to give the blessings you enjoy to those who have them not.

—*Life and Light.*

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Wm. D. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Keene, N. H.,	Chloe P. Holbrook,	50	24
Rockport, Mass.,	Miss Jennette Parsons,	12	12
Barton, Vt.,	Mrs. Rev. J. W. Malcolm,	19	15

Honorary Managers.—Lynn, Mrs. H. F. Humphrey; Fall River, Mrs. Mary B. Westgate, Miss Carrie M. Curtis, Miss Alice Alty.

Life Members.—Boston, Tremont Street Church, Mrs. Seth Whittier, Bromfield Street Church, Mrs. M. A. Kent, Hanover Street Church, Miss Hannah Goldthwaite, Boston Highlands, Highland Church, Mrs. Rev. J. Lummis, Winthrop Street Church, Mrs. Rev. S. F. Upham, Charlestown, Union Church, Miss Linda Nichols, by Mrs. McGregor, Trinity Church, Mrs. Rev. Mark Trafton. So. Boston, Washington Village Church, Mrs. H. Bishop, Malden, Miss Hannah B. Haven, constituted by four ladies, Miss Mary C. Waitt, by the Aux'y. Melrose, Miss Candace Pitcher, Miss Climenta B. Parker, Mrs. S. D. Taylor, Mrs. E. S. Woodward, Lowell, St. Paul's Church, Mrs. Eliza Davis, by her daughter, Miss Cornelia Davis, Miss Laura J. Pindar. Providence, Matheson Street Church, Mrs. Pardon M. Stone. Rockland, Mrs. Thomas W. Hix.

Mrs. W. F. WARREN, Cor. Sec.

CINCINNATI BRANCH.

Ada, Hardin Co.,	Mrs. Esther A. Charles,	67	40
Salem, Columbiana Co.,	Miss Anna R. Lynch,	40	11
Fremont, Sandusky Co.,	Mrs. Rev. W. W. Winters,	24	9
St. John's Church, Toledo O.,		32	8
North Amherst, Lorain Co.,	Mrs. Dr. Arndt,	20	11
Kirkersville, Licking Co.,	Miss Carry Thrall,	16	4
Somerset, Perry Co.,	Miss Mary Chilcote,	30	10

Hilliard, Franklin Co.,	Miss E. J. Rogers,	16	27
Celina, Mercer Co.,	Mrs. L. E. LeBlond,	35	40
Sixth St. Church, Portsmouth,	Ida V. Applegate,	82	28
First Church, Xenia,	Miss Allie Murphy,	27	22
Madisonville, Hamilton Co.,		83	30
College Corner, Ohio,	Mrs. S. A. Lockwood,	17	19

Life Patron. — Mrs. Dr. Briggs, Trinity Church, Cincinnati.
Life Members. — Mrs. Rev. E. H. Tingling, Mrs. Rev. Gaylord Hawkins, Mrs. Rev. C. G. McEntire, Warren, O. Central Church, Springfield, O., Miss Mary Williamson, Wesley Chapel, Columbus, O., Mrs. Joseph M. Trimble, Walnut Hills, Cincinnati, Mrs. Rev. L. Hypes, Bainbridge, Mrs. Abigail Hamman, Akron, O., Mrs. R. K. How, Mrs. Steinhaus, Mrs. Douglas.

Mrs. R. R. MEREDITH, Cor. Sec.

NORTHWESTERN BRANCH.

Vergennes, Mich.,	Mrs. Mary Bennett,	15	8
Fallsburg, Mich.,	Mrs. Wilbur Moon,	10	7
Lyons, Mich.,	Mrs. J. R. Dougherty,	12	6
Sparta Centre, Mich.,	Mrs. G. W. Judson,	32	24
Lisbon, Mich.,	Mrs. M. M. Koon,	12	6
Kaukaee, Ill.,	Mrs. Hattie E. Durham,	56	20
Ladies College, Evanston, Ill.,	Miss Sarah E. Cathcart,	60	
Lisbon, Ill.,	Miss Minnie J. Putt,		3
New Lenox, Ill.,	Mary Bliss,		
Oswego, Ill.,	Mrs. A. B. Smith,	20	20
Malden, Ill.,	Mrs. Baillie,		
Dover, Ill.,	Mrs. Abbie Jordan,		4
West Bureau, Ill.,	Mrs. Rev. G. Chaney,		
Palo, Mich.,	Mrs. Mary Davis,	15	15
Otisville, Mich.,	Mrs. James Smith,	18	12

Moneys paid Medical Missionary Candidate, Ionia, Mich.	\$10.00
Mrs. Rev. T. C. Clendenning, from sale of books,	3.12
Mrs. Frazer,	11.87
Miss H. Hazzard,	1.25
Miss C. Handy,	624
Dover, Ill.,	2.73

JENNIE F. WILLING, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

MARCH 1ST TO FEB. 1ST, 1873.

NEW ENGLAND BRANCH.

Maine. — Rockland, Mrs. Thos. W. Hix, \$20.00; Corinna Aux., thro' Mrs. J. W. Atkins, \$5.00; Biddeford, thro' Mrs. A. S. Ladd, \$2.00; Kent's Hill Aux., thro' Mrs. J. L. Morse, \$18.00; Mite Boxes; Membership, \$2.00; Bangor First M. E. Church Aux., thro' Mrs. Rev. G. R. Palmer, \$6.00; Portland Aux., thro' Mrs. Dr. E. Clark, \$25.00. Total, \$78.00

New Hampshire. — Marlow, thro' Mrs. P. E. Fox, \$4.00; Tilton, from N. H. C. Seminary, thro' Miss M. D. Emery, \$3.54; Concord Aux., thro' Miss M. J. Smith, \$20.00; Keene Aux., thro' C. P. Holbrook, \$35.00; Bristol Aux., thro' Mrs. A. H. Forrest, \$16.00. Total, \$78.54

Vermont. — St. Albans Aux., thro' Mrs. E. A. Beeman, \$10.00; through Mrs. L. T. Guernsey, Wardsboro Aux., \$12.00; Londonderry, \$1.00; Proctorsville Aux., \$7.25; Windsor Aux., \$2.50; Union Village, \$2.00; Danville Aux., \$6.00; Waterford, \$3.35; West Burke, \$6.00; A Friend, \$5.00; Newbury Aux., thro' Mrs. Joseph Hemenway, \$7.00; Northfield Aux., thro' Mrs. F. Plumley, \$18.50; Randolph Aux., thro' Mrs. F. Doten, \$3.50; Poultney Aux., thro' Mrs. Mary C. Noe, \$13.00; East Burke Aux., thro' Mrs. Ella Cushing Finney, \$3.00; Lunenburg Aux., thro' Mrs. Lucy A. Springer, \$10.00; Bloomfield Aux., thro' Miss Emily R. French, \$10.00; Bennington Aux., thro' Mrs. H. J. Potter, \$10.00; North Danville Aux., thro' Mrs. G. M. Tuttle, \$6.25; Montpelier Aux., thro' Miss Mary L. Nutt, \$5.50; Walden Aux., thro' Mrs. Rev. L. Damon, \$2.25; Barton Aux., thro' Miss Adnah Jenness, \$4.75; Hardwick Aux., thro' Mrs. S. E. Hathaway, \$9.25. Total, \$157.10

Massachusetts. — Boston, Tremont St. Ch. Aux., thro' Miss M. A. Soule, \$52.00; Bromfield St. Ch. Aux., thro' Miss Pettingill, \$31.33; Walter H. Russell's M. B., \$3.90; Florence G. Russell's M. B., \$3.90; Church St. Ch., Mrs. E. A. Atwood, \$1.00; Mrs. E. A. Atwood's M. B., \$1.50; Mrs. Hedrick's M. B., \$1.75; Boston, Mrs. Wm. Atkinson, \$5.00; Mrs. Atkinson's M. B., \$1.50; Hanover Street Church, thro' Mrs. Sanborn, \$30.50; Alzada M. Chisholm's M. B., \$1.00; Boston Highlands, Winthrop Street Ch., thro' Mrs. Harvey Scudder, \$24.00; Highland Church, thro' Mrs. Haven, \$20.00; thro' Mrs. T. W. Howe, \$16.02; Mrs. J. H. Rowe's M. B., \$5.79; Mary Osgood's M. B., \$2.73; Mite Boxes, \$6.52; Charlestown, Union Church, Mrs. C. Butler, \$25.00; Mrs. Bayles, \$1.00; Mrs. McGregg, \$20.00; Trinity Church, Mrs. L. Hull, \$3.00; South

Boston, Dorchester St. Church, Miss Carrie Hinckley's M. B., \$2.75; Washington Village Ch., thro' Rev. J. W. Butler, to make Mrs. H. Bishop Life Member, \$20.00; Cambridgeport, Harvard St. Ch. Aux., thro' Mrs. J. C. Chase, \$183.13; Mite Boxes, \$16.72; East Cambridge, thro' Mrs. E. Fogg, \$53.50; Mite Boxes, \$6.50; Malden Aux., thro' Miss Mary Howard, \$47.00; Mite Boxes, \$1.80; Melrose Aux., thro' Mrs. S. D. Taylor, \$86.26; Lynn Auxiliary, thro' Mrs. H. S. Humphrey, as follows: Boston St. Ch., \$41.25; St. Paul's, \$33.75; South St. Church, \$18.00; Glenmere, \$7.00, in all \$100.00; East Weymouth Aux., thro' Miss Nancy Tirrell, \$25.00; Ashland Aux., thro' Mrs. C. D. Hemenway, \$15.00; Waltham Aux., thro' Mrs. W. A. Northrop, \$24.00; Mite Boxes, \$8.25; another M. B., \$1.00; North Bridgewater Aux., thro' Mrs. F. M. Eaton, \$25.00; Lawrence, Haverhill St. Ch. Aux., thro' Ella J. Barrows, \$18.00; Garden St. Ch. Aux., thro' Miss Flora Bickmore, \$25.00; Woburn Aux., thro' Mrs. D. Hadley, \$18; from the "Juvenile Try Band," \$5.00; Haverhill, First Church, thro' Mrs. O. W. Scott, \$20.00; Mrs. Adrian Chase, \$5.50; Colerain Aux., thro' Mrs. A. E. Donelson, \$4.00; Warwick, Donation from Miss Lilla H. Albee, \$3.00; Brookfield, thro' Miss Lucy A. Sherman, \$8.00; Holliston Aux., thro' Miss Sarah E. Chenery, \$4.00; Eddie Drake's M. B., \$1.25; Charlie Alexander's M. B., \$1.00; Jennie Messenger, 60 cts; Warren Aux., thro' Mrs. Godfrey, \$12.25; Ipswich Aux., thro' Miss L. A. Dodge, \$14.00; Mrs. Daniel Clark's M. B., \$16.26; from Mrs. M. G. Willcomb, \$5.00; Somerville, Webster ave. Ch., thro' Mrs. Georgia Tower, \$45.18; Donation from Mother Baker, \$5.00; Annie and Mary Tower's M. B., \$1.50; a Friend, \$2.00; Auburndale, thro' Miss Bourne, \$17.75; South Framingham, Rev. S. C. Carey's M. B., \$5.00; Springfield, Florence St. Ch. Aux., thro' Mrs. Mary R. Searle, \$30.75; Holyoke Aux., thro' Miss A. A. Caswell, \$15.25; Chicopee Aux., thro' Mrs. Belle H. Doane, \$20.00; Sudbury, Aux., thro' Mrs. A. L. Goodnow, \$6.00; Mrs. G's Mite Box, \$5.00; Georgie's M. B., \$2.10; Mrs. Wilkie's, 50cts; Mrs. Geo. Parmenter M. B., \$1.25; Thos. Bent's M. B., \$1.50; C. Larkin's M. B., \$1.25; West Medway Aux., thro' Mrs. M. B. Richards, \$1.25; Fall River Aux., thro' Mrs. Cook, \$48.00; Mrs. J. D. Flint, \$40.00; Mr. J. D. Flint, \$255.00; Lowell St. Paul's Aux., thro' Mrs. A. W. Weeks, \$51.27; Provincetown Aux., thro' Mrs. N. P. Holmes, \$60.00; New Bedford, a donation from "A Pilgrim." In memoriam of Mrs. Mary Ann Pitman, and Miss Mary Elizabeth Pitman, \$25.00; Webster, Mrs. Cyrus Spaulding, \$25.00; Westfield Aux., thro' Mrs. Sewall Lamberton, \$27.32; Total, \$1,760.08

Rhode Island. — Bristol, State street Aux., thro' Miss M. A. Wood, \$3.00; Providence Aux., thro' Mrs. John Kendrick, Chesnut St. Ch., \$46.60; Matheson St. Ch., \$59.30; Broadway Ch., \$10.35; Trinity Ch., \$22.75; St. Paul's Ch., \$3.50; Pawtucket, Thompson Ch., Mrs. Rev. E. D. Hall, \$1.00; Powers Street Church, \$7.50; Total, \$154.50

Connecticut. — Norwich, thro' Mrs. John W. Lewis, \$50.50; Miss Allie Mitchell's Mite Box, \$1.54; New Haven Aux., thro' Mrs. H. B. Allen, \$74.00; Miss Bodfish, 25.00; South Woodstock, from Miss Stoddard, \$1.00; New London Aux., thro' Miss Nancy Hempstead, \$10.00; Stafford Springs Aux., thro' Mrs. James M. Lord, \$38.00; Norwalk Aux., Miss Rebecca E. Fitch, \$15.00; Total, \$215.04

Total, \$2,228.12

706 Tremont Street.

Mrs. THOMAS A. RICH, Treas.

NEW YORK BRANCH.

Rochester, N. Y. — Aux., through Carrie E. Tuttle, of which \$30 for support of orphan, Ann J. Rochester; \$60 for support of Bible reader, under Mrs. Hoskins, at Budon. \$90 in all. \$90.00

Albion, N. Y. — Aux., thro' Mrs. Lena G. Brewer, 21.00
Paterson, N. J. — Aux., thro' Mrs. Willet, 8.70
Carthage, N. Y. — Aux., thro' Mrs. Sarah R. Francis, 15.00
Waverly. — Aux., thro' Mrs. Morse, 12.50
Buffalo, N. Y. — W. F. M. S., Grace M. E. Church, 30.00
Miss Katherine L. Smith, Newport, R. I., 5.00
Albany, N. Y. — Aux., W. F. M. Society, by Mrs. Wm. Goervey, Treas., 222.06

Lima, N. Y. — Mrs. Delia C. Dodge, of which \$1.40 from sale of photographs; \$3 for member's fees, and \$30 for support of orphan in India, Fannie Miner, 34.40

Mrs. ORANGE JUDD, Treas.

NORTHWESTERN BRANCH.

Michigan. — Corunna, \$7.30; Sharon, 10; North Marshall S. S., \$3.00; Osseo, \$5.00; Morenci, 12.00; Perry

Centre, \$7.00; Niles, \$9.00; St. Joseph, \$16.00; Alamo, \$11.38; Sparta, \$7.70; Bay City, \$14.75; Grand Ledge, \$8.50; Three Rivers, \$9.00; Niles, \$21.45; Litchfield, \$14.30; Schoolcraft, \$15.00; Haver, \$5.80; Almont, \$10.00; Southfield, \$8.00; Wayne, \$13.35; New Hudson — mementos of Gertrude Bertha Tanner, from her parents (silver), \$2.00, and Bell Tanner, \$0.50 (silver); Wenona, \$15.00; Hartland, \$3.30; Napoleon, \$4.75; North Adams, \$10.00; Marshall, \$11.10; Hubbardstown, \$9.45; Portland, \$23.51. Total,

\$288.14

Illinois. — Chicago First M. E. Ch., \$32.50; Evanston, \$226.15; Waukegan, \$10.00; Lebanon, 10.00; Wheaton, \$7.92; Chicago — Ada St. M. E. Church, \$18.25, of this amt. Mrs. Stewart, gave \$10.00 towards support of an orphan; Aux Sable, \$10.00; Freeport First M. E. Church, \$10.00; Oak Park, \$16.00; Joliet, 27.30; Kankakee, \$37.50; Elgin — Young Ladies' Society, 12.00; Trivoli, \$7.00; of this amount Mrs. D. H. Gray contributed \$5.00, and the Society the remainder, toward support of an orphan; Quincy, 4.95; Macon — Young Ladies' Aux., \$5.30; Elgin — Young Ladies' Aux., \$8.00; Mrs. Dunton, \$30.00; Chicago Park Avenue, \$15.00; Plattville, from Mrs. Rev. E. Brown, \$1.00; Rock River Conference, from Grace Foster, \$1.50; Cherry Valley, \$10.00; Lockport, \$7.50; Wyoming, Rev. J. W. Agard, \$5.00; overpaid on Miss Hoag's baggage, from Rev. O. Gibson, \$10.00. Total,

522.87

Indiana. — Bethel Society, Attica, \$12.00; New Castle, \$15.80; Indianapolis, California Street M. E. Ch., \$12.50; Vernon, \$12.00; Ligonier, \$32.00; of this amount \$13.40 is from Children's Aux'y, the balance \$18.60 from Church Aux'y, Edinburg, \$7.80; Jeffersonville, \$34.00; of this amount, \$20.00 is to make Mrs. Rev. J. G. Chaffee a Life member; Sugar Creek, \$5.00; Goodland, \$10.00; Mr. Ports Wilson and Mr. Carey M. Hopkins each pay \$5.00 of this amount towards making Mrs. Rev. Isaac Dale Life Member; Knightstown, \$16.00; Logansport, Market St. Mission Ch., \$7.00; New Albany, Wesley Chapel, \$9.80; New Albany, John St. M. E. Ch., \$6.20; Valparaiso, \$12.00; Angola, \$6.50; Genesee Charge Battle Ground Circuit, \$5.58; Indianapolis, \$14.00; College Corner, \$5.50; Crawfordsville, \$6.00; Plymouth, 50 cts.; Shawnee Prairie, \$5.00; Battle Ground, \$1.05; La Porte, \$18.60; Birmingham, \$7.00. Total,

261.83

Wisconsin. — Waukesha, towards support of orphan Ada Brown, \$10.00; Sparta, \$10.00; of this amount \$5.00 is from Mrs. Harriet C. Weeks, towards payment on Life Membership; City of Stevens' Point, \$16.47; Brodhead, \$8.00. Total,

44.47

Sum total,

\$1,117.31

MRS. R. F. QUEAL, Treas.

Evanston, Ill.

ST. LOUIS BRANCH.

Missouri. — Central Church, St. Louis, \$20.00; Central Church, St. Louis, Mite Chests, \$17.48; Chillicothe, \$4.50; Smithton, \$2.50; Sedalia, \$14.00; Macon City, \$3.00; Plattsburg, \$3.50; through Mrs. Prescott, from a friend, \$3.00; thro' Mrs. Prescott, sale of Miss Porter's photographs, \$2.35; Union Church, St. Louis, \$172.75; Union Church, St. Louis, Mite Chests, \$10.75. Total,

\$253.83

Iowa. — Sabula, \$8.75; East Waterloo, \$6.00; Albia, \$7.00; Toledo, \$7.46; Toledo, Mite Chests, 94 cts.; Teeds Grove, \$6.00; Bloomfield, \$5.95; Waverley, \$12.00; Colesburg, \$8.05; Nashua, \$13.00; Des Moines, 5th St. Church, \$21.00; Des Moines, Centenary, \$15.00; Mt. Algor, \$7.50. Total,

118.65

Minnesota. — Owatonna, \$21.11; Mrs. C. F. Sanders, Pilot Mound, 30 cts.; Brownville, Mite Chest, 25 cts.; Wiscoy, \$2.00; Wiscoy, Mite Chests, 40 cts.; Alexandria, Mrs. Hilton's Mite Chest, 27 cts.; Winona, Berean Bible Class, \$7.41; Winona, Mite Chests, \$22.34; Red Wing, \$6.50; from Mrs. M. C. Nind, sale of photographs, \$1.75. Total,

62.33

Kansas. — Tilden, from Mrs. E. M. Tilton, \$2.00; Leavenworth, \$24.85. Total,

26.85

Nebraska. — Brownville, 7.75; Brownville, Mite Chests, \$10.34; Omaha, \$2.75; Plattsmouth, \$3.50. Total,

24.34

From Mrs. J. W. Bushong, Little Rock, Ark.,

5.00

Sum total,

\$491.00

MRS. W. A. JONES, Treas.

17 South 15th Street.

CENTRAL BRANCH.

Pennsylvania. — North Jackson, \$8.00; East Springfield, \$3.00; Franklin, \$20.00, to constitute Mrs. E. H. McCalmont Life Member, also \$33.00 membership; Spring Garden Street Church, \$50.00; Pittsburg Liberty Street, \$48.00, from Infant Class of Liberty Street S. S.,

\$30.00 to support an orphan named Jennie Sampson; Franklin, \$5.10; Salona, \$10.40; Half Moon, \$30.00; Sheakleyville, \$20.30; Lewiston, \$20.00; "The Blanche Gracey Mite Box," \$3.50; Harrisburg, \$33.00; Mansfield, \$7.00; City Church, Ebenezer Aux., Phil., \$18.00; Trinity, \$10.00; Kensington, \$9.00; Fortieth Street, \$7.00; Fifth Street, \$4.00; St. John's, \$28.70; Arch Street, \$6.00; Green Street, \$10.00; Trinity, \$2.00; Union, \$25.00; (\$10.00 from Mrs. S. A. Martin); Salona, \$12.70; Stroudsburg, \$4.50; St. John's, \$4.00; Summerfield, \$55; North East, \$20.00; Carlisle, \$11.45; Lancaster, \$12.00. Total,

\$560.65

MRS. A. W. RAND, Treas.

CINCINNATI BRANCH.

Ohio. — Grace Ch., Dayton (Two Life Members, \$40.00); \$93.00; Geneva, \$26.75; Mt. Washington, \$10.00; Rootstown, \$19.00; "Children's Missionary Meeting," Mechanicsburg, \$81.54; Ashland, \$15.00; Wesley, Columbus, \$30.00; Anna, \$6.50; Ada, 11.74; Fairfield Circuit, \$21.00; Wooster, \$22.00; Walnut Hills, Cin., \$23.00; St. Clairsville, \$12.00; Malta, \$6.00; South Charleston, \$12.50; Warren, \$20.00; Wellington, \$11.75; Wesley, Ironton, \$23.25; Bedford, \$7.00; Bainbridge, \$29.00; Heath Centenary Soc., \$17.00; Clintonsville, \$20.00; Salem, \$21.00; Second Ch., Urbana (\$7.50, Qrly Instalment for support of Orphan), \$31.50; Eaton, \$10.00; Charleston, \$5.60; Mt. Vernon, \$7.00; Amesville, \$5.00; Mohawk Valley, \$6.00; Christie, Cin., \$30.00; Poland, \$7.50; St. John's, Cin., \$17.80; Children of the S. School, Kinsman, \$7.17; Akron, \$70.00; North Amherst, \$6.90; Barnesville, \$26.00; Edinburg, \$17.35. Total,

\$818.85

West Va. — Clarksburg, \$12.85; Buckhannon, \$11.60; Brandonville, \$11.45; Wheeling, \$85.55. Total,

121.45

Kentucky. — Lexington, \$72.03; Ludlow, \$5.00; Union Ch., Covington, \$17.00; Madison Circuit, \$3.00; Bangor, \$0.50. Total,

\$1,037.83

Total,

MISS H. A. SMITH, Treas.

68 West 7th Street, Cin., O.

BALTIMORE BRANCH.

Foundry Church, Washington City, \$23.50; Eutaw St. Church, \$79.07; Mt. Vernon Place Ch., \$271.75; Wesley Chapel, \$12.00; Westminster, Carroll Co., \$34.00; Sharp St., \$16.86; Bethel Ch., New Windsor, Ct., \$6.50; Union Chapel, Washington City, \$13.02; Orchard St., \$12.60; John Wesley, \$5.00; North Baltimore, \$141.75; Hagerstown, \$8.00; City Station, \$33.00; Union Square, \$25.00; East Baltimore Station, \$7.00; Broadway, \$14.02; Franklin St., \$95.45; Madison Avenue, \$41.76; High St., \$3.00; Whatcoat, \$2.00; Bently Springs, \$15.75; Fletcher Chapel, Washington City, \$5.75; Asbury, Washington City, \$23.00; West River, Ct., 50 cts.; Rockville, 50 cts.; Lynchburg, Va., \$1.50; Metropolitan Ch., Washington City, \$30.00; Foundry Ch., Washington City, \$12.00; Union Chapel, Washington City, \$5.00; Hamline Chapel, Washington City, \$14.00. Total,

\$903.28

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THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. R. R. Meredith,
Mrs. J. F. Willing, Miss Isabel Hart,
Mrs. M. C. Nind, Mrs. J. H. Knowles,
Mrs. F. R. Johnson, Mrs. E. W. Parker.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, MAY, 1873.

No. 11.



Hindoo Woman and her Husband.

THE grand duty of a wife in this world, by which she alone can obtain happiness in a future state, is, *service* to her husband. This service consists in her entire obedience to his will, and in her solicitude and efforts at home to make him comfortable. A Hindoo wife never mentions the name of her husband; doing so would be an exceedingly great insult to him. When she has occasion to speak of him, and has a child, she speaks through that child's name, and if she has no child, the respectful term "they" is used; and in like manner the husband never mentions the wife's name. A woman is believed to be an inferior being, and has numerous disadvantages, social, mental, and religious.

Of course a Hindoo woman never eats with her husband. She does the cooking and waits upon him while he partakes of his meal. If she

were unable to cook when she comes to her husband, she would in a great measure be considered useless.

A Hindoo woman is one of the most religious creatures in the world, and her religion requires her thus to serve her husband, and to die with him. This, however, she is not now allowed to do under the British government.

One of their sacred books says: "A husband is the chief ornament of a wife, though she have no other; but though adorned, yet without him she has no ornament."

Before the British government took possession of the country, an unfaithful wife was killed by her husband, or sometimes her nose cut off, and she turned out, and for these acts the husband went unpunished. — *Communicated by a Missionary.*

THE THIRD MISSIONARY STATION IN CHINA.

BY MISS HOAG.

HAVING received two copies of the "Heathen Woman's Friend," and seeing nothing in regard to the mission at Kiu Kiang, we have awakened to an idea that readers would like to know something of the third Missionary Station in China.

After an unusually prosperous voyage we arrived in this city the 13th of November, and were welcomed to the Methodist Episcopal Mission House, by the Rev. Mr. Ing and wife.

Kiu Kiang—Kiu meaning nine, and Kiang, river—is situated on the southern bank of the Yangtse, four hundred and fifty miles from Shanghai, and about fifteen miles from the mouth of the Po Yang lake.

The opposite shore of this great and muddy river slopes back in a vast plain, with here and there thatched farm-houses, which relieve its otherwise barren appearance. In the midst of such a monotonous scenery, we have increased reason to be thankful for the mountains nine miles south of the city, whose ever-varying forms, whether clothed in their deep-blue shadows, or sparkling in their pure white winter dress, are our constant wonder and delight.

There are estimated to be forty thousand inhabitants in Kiu Kiang, and there are numberless little villages scattered around the city like the satellites of a planet. The magnitude of the work daily increases upon our vision. On every side are women and children whom we would gladly raise from their degraded condition, but our ignorance of the language prevents our immediate personal labor. We have a Christian Bible woman, whom Mrs. Ing induced to learn to read, for the purpose of assisting us when we should arrive. She has read nearly all of the four gospels, and comes every morning to read a chapter with our Chinese teacher. She is a bright, cheerful woman, and we think will be very useful.

We have been with her to visit some of the women, and the dignified, yet unassuming way in which she gains their attention while reading, and the respect shown her, are gratifying. Yet this is not always the case; sometimes she is almost disheartened. They try the effect of ridi-

cule, and tell her she is paid to talk the foreign doctrines.

It is very easy for those in Christian countries to float with the tide of popular sentiment; but when we come to the opposition shown those who preach the same doctrines in heathen lands, which brings such trials as the loss of employment, whereby their food is obtained, and the braving of opinions which have prevailed for centuries, it requires true moral heroism. The missionaries, realizing the weakness of their forces, and the large field which promises a rich harvest sometime in God's future, have sent out earnest appeals for help for China. The call from Kiu Kiang has been answered by the promise of two new missionaries, and I wish I could tell you the joy with which the tidings were received. I esteem it one of the greatest honors to share in this work that so many Christian women at home are praying for, and, were it possible, would so gladly leave their homes to help on.

We commenced a boarding-school for girls, on the first day of 1873, with three pupils. Of its progress Miss Howe will write you hereafter.

Kiu Kiang, China, Jan. 31st, 1873.

FROM THE MEDITERRANEAN TO THE GANGES.

BY MISS BLACKMAR.

THE third day of December we anchored at Port Said. We went ashore and had our first view of Orientals. The way the people would demand money for every question they answered was comical in the extreme. We were much amused by a heathen attaching himself to our party and insisting on guiding us about. When we entered the boat, and Brother Brown paid him about a fourth of what he wanted, his look of mingled woe and disgust was ludicrous in the extreme. The camels, the meek-looking, well loaded bits of donkeys, the numberless forlorn-looking dogs, the people in their strange dress sitting out in the dust of the street on a small mat, with fruit or bread or anything else to sell; the tropical vegetation, and many other sights and sounds were of great interest to us, as it was a beginning of a kind of life we should see in the future. The Arabs were celebrating some festival. All the world of Arabs

there was out in holiday attire. The principal amusement was swinging. A number of swings of different styles of construction were put up in the public square, and men, women, and children were crowded about, swinging at every opportunity. The two days following, we were going slowly down the Suez canal, tying up at night. The country on either hand is a waste of sand. We anchored in Suez but a short time. The sailing down the Red Sea was much like that we had in the Mediterranean, more head winds and the sea not so calm. One day the wind was strong enough to send the waves on deck, and, the sun shining brightly, there were wonderful rainbows on the waves. The nights were lighted now by the moon.

Reaching Aden about sunset one day, we went ashore. It was much more pleasant than in the day, for the sun was very warm. The moon was high in the heavens, and the small town looked quiet and rather inviting. In the bazar there were people of many nationalities. Many half-grown boys in the native dress were anxious to attract the attention of our party, and offered to fight each other for our amusement for a sixpence. In Aden one is beset on every hand to buy ostrich feathers. Half a dozen Mohammedans were performing their evening devotions in the light of the moon, with their faces towards Mecca. Leaving Aden, we now turned from the southeastern course we had kept since starting, and sailed northeast, towards Bombay. The days and nights were like those I have described. We studied some, read everything readable, and were as happy as we could be. Though our voyage had been full of pleasure and blessing, we were glad to see the shores of India the morning of the 19th. By noon the "Arabia" cast anchor, and selecting one of the many boats that crowded as close to the ship as possible, we were soon on land and in a comfortable hotel in Bombay. The thermometer stood from 75° to 85° F. while we were there. Our rooms were large, and the punkah swung over the table as we partook of the excellent fare set before us. Vegetables of all kinds, fresh and well cooked, and good fruits were provided, as well as good beef, mutton, and fish. The hotel was in a large yard or compound, in which were many varieties of tropical fruit trees and flowering shrubs. Crows

and parrots were everywhere with their discordant noise. There were sweet singing birds that we heard in the early morning. I have somewhere read that the flowers of India have no fragrance, and that among the birds there are no songsters; it is not true of any place I have visited. There are many flowers whose only recommendation is their bright color, and birds of gay plumage that cannot sing; but there are singing birds, and flowers that give wonderful fragrance. We rode to Malabar Hill one evening, to call on Dr. Humphrey and his wife, who had just arrived from a visit to Calcutta. There are some wonderful palm groves on the road, and on a side of the hill there are some huge, dark rocks that are counterparts of some left on the Hudson.

Brothers Taylor, Norton, Bowen, and some others, besides two converted Parsees, called to see us. We attended class meeting Saturday night, and service twice on the Sabbath.

We rode through the city two or three times. Saturday we went to the market. It was in a large building and supplied with all the fruits and vegetables of the season, besides one long table upon which sat natives among huge heaps of flowers that they were making into bouquets. For threepence I got both hands full of sweet roses.

We left Bombay the 23d, and changed cars at Allahabad. Not having our bedding, and having made no arrangement to stop to attend the great conference, we went on to Cawnpore and stopped with brother Gladwin for an early breakfast. Several of the missionaries were there on the way to the conference, and brothers Brown and Badley returned with them, while the rest of us kept on for Lucknow, where we arrived in time to have breakfast and attend the Christmas service. Miss Pultz and myself remained there until conference at Bareilly.

There are two regular questions that every one considers it his duty to propound to every new missionary: "How do you like India?" "Do you think you will get on with the language?" I know there are many people at home who would ask the same. If this letter were not so long already, I would answer the first, but will defer it until I am able to give a satisfactory reply to the second.

Moradabad, India, Jan. 30th, 1873.

CELEBRATION OF A CHINESE BETROTHAL.

BY MRS. E. E. BALDWIN.

SOME years ago I sent an account of a grand wedding that I attended, of A Hok, a mandarin of the Crystal Button. Last week a number of foreign ladies, with myself, were invited to be present at the celebration of the betrothal of A Hok's little girl, six years old, to a little boy of eight. A large number of native ladies, of the very *crème de la crème* of Chinese society, were present. No men were invited, of course, though some of the male members of the immediate family were lookers-on. Six rooms were elegantly adorned for the entertainment. It would be vain for me to attempt a description of the scene. The great variety and exquisite workmanship of many of the ornaments; the brilliant lanterns and chandeliers; the flowers everywhere; the professional musicians, and the jugglers with their wonderful tricks; the elegantly dressed official ladies with their perfection of "heavenly feet," encased in the tiniest satin shoes daintily embroidered; the marvellously beautiful and valuable head ornaments of the most delicate gold filagree work, on these same ladies' heads, their grace and elegant manners; the "tiffin" (lunch) at 5 P. M., at which we were expected to eat but little, and the dinner at 7 P. M., at which we must pay due courtesy by eating of each of the seventeen courses and sixteen standing dishes, — altogether, my dear friends, it was, as my husband would say, a "rechurch" (his translation of the French *recherche*) affair, and I wish that you could, every one, have been there to "look see," as the Chinaman says.

The musicians played (and such music) from 4 o'clock to 11.30 P. M., at which time we left, grateful that we still retained the use of our ears, in spite of Chinese guitars, violins, drums, etc. etc. Occasionally the leader of the singing brought a fan, with a list of the songs printed on it, to us, for us each to select a song for them to sing.

The little bride was elegantly dressed, and seemed to enjoy the occasion. The solid gold bracelets her little future husband sent her cost \$270. With them he sent her a bridal suit of scarlet brocade silk, of very fine quality, which is to be preserved for the future wedding-day, some time in the years to come, proving the

satisfactory permanence of Chinese fashions(?). At intervals throughout the afternoon and evening, servant women passed long silver pipes for the ladies to smoke. The foreigners respectfully declined, but the native ladies each time gave a puff or two on the pipes, letting the smoke come out of the nose! The dinner was served in tiny plates (there always being a central dish into which every one dipped), and eaten from silver cups and plates, with silver-bound chopsticks, and two-tined silver forks, also silver ladles for dipping into the common centre dish! I append our bill of fare: —

BILL OF FARE.

STANDING DISHES.

Four kinds sweetmeats.
Sweet pickles and cooked cucumbers.
Pickled cabbage and meat.
Liver, gizzards, hearts, etc., of fowl.
Preserved pork and red peppers.
Little fish, dried duck, and beans.
Ham and mushrooms.
Lotus root with mushroom.
Mandarin oranges.
Cooly oranges.
Pumaloes, pears, dried water melon seed.
Dried beans.

DISHES IN COURSE.

- 1st. Bird's nest soup with pigeon's eggs.
- 2d. Duck's feet soup.
- 3d. Fish brain soup.
- 4th. Fresh shell fish.
- 5th. Fresh water fish with onions and chutney.
- 6th. Chicken soup.
- 7th. Shark's fins.
- 8th. Mushroom and ham.
- 9th. Roof of pig's mouth and entrails!
- 10th. Rice and vegetables.
- 11th. Chicken stew and bamboo sprouts.
- 12th. Sponge cake and fruit pudding.
- 13th. Pork soup.
- 14th. Pork.
- 15th. Fowl cut up.
- 16th. Meat in pastry.
- 17th. Almond soup.

There! you have the list. Is n't it enough to make one's mouth water? I like bird's nest soup with pigeon's eggs, can *endure* shark's fins, don't *long* for pig's brains, and *detest* the roof of pig's mouth and entrails!! That dish just mentioned was too much for even my ocean trained stomach. I immediately appointed Miss P—— taster for the good of the missionary cause, and the poor woman nearly martyred herself swallowing *red* peppers so disguised that she never

suspected what they were! Mrs. De Sano, the wife of our consul, ate of every dish and rejoiced therein. She assured us that she would be very hungry for a Chinese dinner before she could be again favored with one.

I consider *her* call to China most emphatic. But as for myself, I am entirely resigned to do without Chinese dinners; at least I prefer to have not more than one a year!!

Foochow, China.

GOING TO CONFERENCE.

BY MISS PULTZ.

MONDAY morning, January 13, Brothers Craven and Cherrington, with their wives, Miss Blackmar, and myself, left Lucknow *en route* for Bareilly. The first part of the journey was by rail, and was as pleasant as could be expected in a country where no rain had fallen since September. At Hurdul we stopped for the night. In place of a hotel we found a small, though comfortable house, containing a few articles of furniture. Brother Craven having brought his cook (a necessary appendage for travellers in this country), he purchased materials and proceeded to prepare the evening meal; it consisted of chicken, potatoes, boiled eggs, bread and butter and tea. If old age is honorable, that must have been an honorable chicken. However, the day's travel had sharpened my appetite, and I enjoyed the meal quite as much as I could have done in my own home.

The meal ended, we began to make preparations for the night. Every one had a good supply of bedding, but the question was, where shall we put it? Some proposed trying the floor, but the gentlemen objected. The city, two miles distant, was visited, and charpais (a kind of light bedstead) procured. The ladies occupied the only sleeping-room, while the gentlemen took possession of the dining-room. Before day-break next morning, we took a hasty lunch and started for the depot, where, after an hour's patient waiting, we entered the cars.

This road is not yet completed, but through the kindness of the manager, we secured passage on the train which carried the workmen. After numberless stoppages, we were put down at the road-side, where in the noonday sun we seated ourselves on the ground to await the arrival of

Dr. Johnson. Fortunately we had not long to wait, and were soon conveyed to the mission house, where we were warmly welcomed by Sisters Johnson and Buck; also found a table spread with *substantial* tokens of their regard.

The remaining distance of forty-seven miles from Shahjehanpore to Bareilly was by *dak gārī*, which is somewhat similar to a journey by stage in the United States. When the two *gārīs* were brought to the door, Brother B. remarked that he feared one of them was not strong enough to carry its load; the driver very consolingly replied, that if it did not break before it reached a certain place, nineteen miles distant, there would be no danger. Relays of fresh horses were placed along the road at intervals of seven miles, and usually the starting was an important part. Sometimes only four persons were needed, but at one time at least a dozen were hard at work, some pulling at the horses' heads, some at the traces, others trying to turn the wheels, and still others aiding with a whip. I think our journey may be considered a prosperous one, as the *gārī* passed the first nineteen miles without breaking, and we reached Bareilly in safety at ten o'clock on Tuesday night.

The missionaries are already gathering, and the conference session will open to-morrow. I shall tarry here until its close, at which time my field of labor for the coming year will be known.

Bareilly, January 15, 1872.

OUR NATIVE BIBLE WOMAN.

BY REV. THOS. A. WOOD.

I INTRODUCE her to you as such, though she does not know she bears such a character. But that is the design we have in view. She is a true daughter of the country, dark skinned, full faced, with luxuriant black hair and magnificent teeth, about seventeen years old, womanly in appearance, though slightly girlish in her ways. She is one of the finest possible specimens of the gaucho class, her mother being a woman far above her class in natural gifts and tastes; and this fact, together with another that I am about to mention, makes her unmeasurably superior to any other young woman of her rank, I presume, in existence. She would resent it as grossly insulting to be called by the common name *gau-chita*. The other fact alluded to, is, that for

some years her mother has been married to a generous, honest, energetic young Englishman, who really loves her, and is warmly interested in her improvement, and that of her children. Through his agency the girl has been at service in different English families, and so has picked up the English language and many good ideas. He was not religious in any sense; until lately. But within the last year he has become a renewed man, full of zeal for his own improvement and that of his family, neighbors, countrymen, and the natives. Through his influence the girl, with her two brothers, came to our school and Sunday school.

Your last letter assuring us of not only \$50, but of something "much better another year," if the experiment succeeded, reached us the same week that we found it possible, after apparently insuperable hinderances, to get the young woman in the house and under our entire control. The undertaking was attended with risk; but we took courage when we saw the Lord's spirit not only preparing her for our hand here, but moving counsels on the other side of the world to make a plan possible to utilize her in the work. She is developing with astonishing rapidity, and in every respect in the right direction. You would not call her far advanced, but for here she is highly educated. Besides her own studies, she teaches in the primary department of our school. She loves the Bible, is fond of the religious meetings, takes great interest in teaching the little natives that frequent our English Sunday school, and lately has gone so far as to lead in prayer in an English prayer meeting we have succeeded in starting. She has distributed more gospel portions and tracts than any other two or three of our distributors, and has undertaken it all wholly of her own accord. She penetrates the houses, and *reads the books to the people* with great courage, to men, women, and all, — but chiefly to the women. She has become so fond of it that she goes every Sunday almost, and often other days. Wherever she goes, they treat her kindly, and urge her to come again. No one has ever set her at this. It was as new to us when we first heard she had gone at it, as it was to her when she undertook it. We made up our minds then that God had raised up a helper, and almost immediately we received

your first notification that \$50 had been voted us *for that very purpose!* The class of people she has best access to are the most numerous in the country. They are the bulk of the population of the rural districts, and are very numerous in and around the towns. They are very superstitious, greatly under the dominion of priestcraft; but they are free from that personal and social pride which shuts the minds of the educated classes against all truth. They seem to be like a harvest waiting for reapers. But this very class, from whom we hope so much, is the one least accessible to us. They never come to the preaching or Scripture expositions. Since the great *hullabulloo* made by the priests, they dare not come. They are eager to get the little gospels, but when told they are read and expounded at such and such times, they say, "We can't go there." This is true of the men, how much more of the women! If I were seen going about to their homes, it would make matters far worse. There are thousands of women here that are more accessible to the truth, and yet *no less inaccessible to the male missionary than the women of India*. This is not a worthless, decaying race. Here are as fine specimens and as precious a mass of womankind as the unchristian world can furnish, but their case is hopeless. The Spanish language reigns over a stretch of land more than 6,000 miles in length. In that language there is no pure literature, no cheap literature. The Spanish-American women, like Solomon's fool, are dying "*for want of wisdom*." Do their Anglo-American sisters neglect them, thinking they are already christianized? Vain delusion! They are as truly pagans as the women of Asia. What we want is some young women who will teach the native children a few hours each day, and spend the rest of their time penetrating the dark homes that stand wide open for their entrance. With the \$50 we hope to make a fair experiment with the young woman we have here. She begins well. God help her!

Rosario, South America.

GIRLS' SCHOOLS IN THE CARE OF THE MISSIS WOOLSTON.

NUMBER of pupils in the boarding-school, 28.
Expenses during the year, \$648.04.

Seven girls are from families of native Chris-

tians, two from heathen families, nineteen are foundlings. With two or three exceptions, all are doing well. None of the present number are Christians, but most of them are interested in and attentive to religious instruction. Eighteen of the girls are under twelve years of age. Three having finished their term of years, left at the close of the school year in July. Five, all from Christian families, have been received since the 1st of January. The last one, still on trial, is not at all promising, and will probably not be retained.

A day school at Tingangchang was commenced in June and continued five months, when it was discontinued on account of the illness of the teacher; she is very old, and the only woman in the village who can read.

A day school has been in progress four months at Tiangpwotan taught by a heathen woman; she is also the only woman in this village who can read. She has little order, and the school is not very promising.

At Tungtong a day school has been started, taught by Kwo Hi Cho, formerly a pupil in the boarding-school. The progress of the girls is satisfactory.

Chiong Ngung Saeng, on leaving school in July last, went home to Hokchiang, forty miles distant from Foochow, and has gathered together a school of twelve. She is reported as doing well.

At Nargnik, one hundred miles distant, a day school is just opened. No foreign lady has ever visited the last two places.

Tong Chio, a Christian woman, has been employed for the last two months as deaconess, visiting the women in the near villages and three of the schools. She seems very much in earnest and is doing well; there is, however, ground for fear that when the novelty wears off she may become weary in well-doing. She has formerly received fourteen dollars per month wages, and could now readily obtain work at that rate; she is at present receiving the same pay as the other deaconesses, — two dollars per month. Besides this she has her board, — and her adopted daughter in the boarding-school.

These are all supported by the Baltimore and Northwestern Branches of the Women's Foreign Missionary Society.

Foochow, December 2, 1872.

SKETCH OF AN EARLY MISSIONARY.

BY MRS. REV. O. W. SCOTT.

[Concluded.]

On the 6th of February, 1812, the missionaries were ordained at Salem; on the ninth of the same month, Miss Atwood was married to Mr. Newell; and, ten days afterwards, with their associates, Mr. and Mrs. Judson, they sailed from Salem for Calcutta. During the tedious voyage of four months, Mrs. Newell kept a diary, which she afterwards sent to her mother. Reading it we see how her loving heart clung to home and home friends, begging not to be forgotten even while she rejoices that she is "counted worthy" to go to foreign lands for Jesus. When at last they reached Calcutta, and she saw the beautiful land, she wrote: "This is the most delightful *trial* I ever had."

She went to the mission house, where Dr. Cary, Dr. Marshman, and Mr. Ward were living, and carrying on their work; met some of the natives, one of whom could talk English, and of him she says: "Your pious heart, my dear mother, would melt with compassion to hear him talk. O, the superstition that prevails throughout this country! I am sure, if we gain admittance into Asia, I shall plead harder with American Christians to send missionaries to these Bengal heathen, than ever a missionary did before." Again she writes: "Since I have been here I have been more decidedly positive than ever before, that a pious female, deeply interested for the heathen, can greatly increase the usefulness of a missionary, and promote the good of a mission. Mrs. Marshman has had twelve children: six are dead, and seven adopted ones fill their places. With this numerous family she has been engaged in a school for thirteen years, consisting sometimes of fifty children. The good done in this school is incalculable."

But the East India Company was violently opposed to missions, and within one short month they were ordered to leave the British territories and return to America. Finally, after many trials, they obtained liberty to go to the Isle of France, where they heard the English governor favored missions, and where there was a large field of labor. They embarked on the fourth of August, Mrs. Newell having no lady companion, and feeling most keenly the separation from the

English missionaries. But she says: "I will go, leaning on the Lord."

Their voyage was long and severe, occupying in all about two months. During this, in stormy weather while out at sea, Mrs. Newell became the mother of a little daughter; but only four days after, in consequence of a severe storm, the child took cold; and with many tears the parents saw their treasure committed to a watery grave. From this time Mrs. Newell's health failed; and, although they soon reached their destination, and the best medical aid was secured, it soon became evident that she could not recover. But the strong faith in God which had so long supported her, did not now fail. She was able to triumph, even in the midst of afflictions, and while Death's cold hand was upon her.

In speaking of her loved work, she says: "God has called me away before we have entered on the work of the mission, but the case of David affords me comfort; I have had it all in my heart to do what I can for the heathen, and I hope God will accept me."

When asked by her husband, "How does death appear to you now?" she replied: "Glorious; truly welcome."

And so, with praises on her lips, Mrs. Newell died, aged nineteen years and two months, — the first martyr to the missionary cause from the American world. A marble monument has since been erected over her grave with the following inscription: —

"Sacred to the memory of Mrs. Harriet Atwood, wife of Rev. Samuel Newell, missionary at Bombay. Born Haverhill, Mass., U. S. A., Oct. 10th, 1793. Died, after a distressing voyage from India to this place, November 30th, 1812. Early devoted to Christ, her heart burned for the Heathen; for them she left her kindred and native land, and welcomed danger and sufferings. Of excellent understanding, rich in accomplishments and virtues, she was the delight of her friends, a crown to her husband, and an ornament to the missionary cause. Her short life was bright, her death full of glory. Her name lives, and in all Christian lands is pleading with irresistible eloquence for the heathen. This humble monument to her memory is erected by the American Board of Commissioners for Foreign Missions."

Standing in imagination beside this lone monument in a distant land, questionings of the "why and wherefore" rise to our lips. But we are silent, as the inspiration of her whole life resolves itself into one great truth, "God knows best." "The workmen fall, but the work goes on;" and the cause so dear to Harriet Newell's heart, has at last, after weary waiting, found its way to the hearts of thousands of American women.

Mr. Newell wrote: "Tell her mother that Harriet's bones have taken possession of the promised land, and rest in glorious hope of the final and universal triumph of Jesus, over the gods of this world."

The watchmen still look and long for the dawn of this triumph. Christian hearts, pray more earnestly! Christian hands, unite and work with greater zeal! for the King of Glory waits to claim His heritage redeemed.

HEATHEN WOMAN'S FRIEND.

BOSTON, MAY, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE Fourth Annual Meeting of the General Exec. Committee of the W. F. M. S. will be held at Cincinnati, O., commencing May 14th. We are unable to give a full list of delegates in the present number.

At the recent session of the India Conference at Bareilly, the Missionaries of the W. F. M. S. were appointed to the following stations: —

Bareilly. — Miss Sparkes and Miss Pultz, to the Girls' Orphanage; Miss Swain, to the Woman's Hospital and Medical Work.

Moradabad. — Miss Blackmar.

Lucknow. — Miss Thoburn and Miss Tinsley.

THE MASTER-COIN.

On a visit I once made to the United States mint in Philadelphia, I was shown, among other curiosities in the cabinet, a master-coin, the name given to the first impression from the die. Before the clear outline loses its distinctness, when every line and dot is perfect, the gold is stamped with the image and superscription, and then laid away among the precious things in the cabinet. Its successors pass from hand to hand, losing their beauty and the sharp distinctness of their outlines with the friction of the commerce and business of this work-a-day world, — still retaining the image and superscription, still pure gold, though the image may be somewhat dimmed and the original brightness tarnished; the master-coin has no blurred lines, no dimmed surface.

I thought, while looking at it, of the martyr Stephen, the beautiful master-coin so soon transferred to the heavenly cabinet, where for eighteen hundred years and more the eyes of successive generations of men have traced the shining purity of the divine image, — so like his Lord in dying, that it is difficult to remember, without a moment's pause, which words came from the lips of the crucified Master, and which from those of the devout disciple. "Father, forgive them, they know not what they do," was the prayer of the blessed Jesus for his murderers. "Lord, lay not this sin to their charge," said Stephen, his face like the face of an angel, as he prayed for those cruel men who gnashed on him with their teeth, and stoned him to death. "Father, into thy hands I commend my spirit," cried Jesus, as he gave up the ghost; while Stephen, who, looking steadfastly up into heaven, saw the glory of God, and Jesus standing on the right hand of God, said, "Lord Jesus, receive my spirit."

The disciple was as his Master, the servant like his Lord. The clear, fresh, beautiful inscription was indelibly stamped on the master-coin.

I talked about this in my Bible class, when we were reading the story of Stephen; and one thoughtful, earnest boy, who seemed much impressed with the thought, spoke of it some Sundays after with deep feeling. He is now ministering to a large congregation, who may see the divine superscription stamped on his life.

Is it on ours? Our blessed Lord's meat and drink was to do his Father's will and to finish his work. Is that true of us? He went about doing good. Is that the aim of our lives? "The Son of Man came not to be ministered unto, but to minister." Do we follow him in daily service to others?

God has put a new work in the hands of the women of the Methodist church. He has committed to our care millions of our dusky sisters. He has given us the widow and the orphan to minister unto. The sick, the ignorant, the degraded, the helpless, stretch out their hands to us who are rejoicing in the light and glory of our Christian civilization. Shall we be ministered to, and not minister to *these*? Shall we be deaf to the cry of thousands? Shall we be preoccupied and careless, when God in answer to our prayers has opened to us such precious opportunities of extending His kingdom? Shall we not rather resolve, by God's help, to do a little more than we have yet done? By one strong, united effort make this year's work better than the last? Lift the banner higher? Urge on the car of progress at a more rapid rate? Enlist in this wonderful work some of the blessed of the Lord who still stand without? So may we be proved the true coin of the realm, stamped with the divine image and the superscription, "The Lord knoweth them that are his;" and on the reverse, "Let every one that nameth the name of Christ depart from all iniquity."

J. M. O.

BEQUESTS.

WE have been laid aside for the last ten days from the active duties of life, and have had more time for thought and reflection than generally comes to our share. We have conversed with death, the grave, and the great future that lies just beyond them both.

How small sublunary things appear, when racking pain deprives us of food and rest, and how near and dear Jesus, his glorious gospel, its precious promises, and life, light, and immortality, brought to light thereby.

Among other subjects that occupied our attention through the long, wearisome nights, was the W. F. M. S., and especially the matter of *bequests*.

No person should neglect to make a will while in life and health; whether one has little or much to leave, whether it be \$10 or \$10,000, it should be disposed of carefully, prayerfully, in the fear of God, and for the good of the recipients, — *not forgetting* the interests of the cause of Christ.

We venture humbly, but earnestly, a few suggestions to the dear sisters of the Methodist Episcopal Church who are connected with the W. F. M. S.

Almost every woman, single or married, has some property rightfully her own (the day is doubtless not far distant when there will be a more equal division of property). She has perchance some money, real estate, clothes, or jewelry. Let her, while her mind is clear, and the body free from disease, make disposition of the same. If she has money, personal estate, or real estate, let her remember that at least a tenth of it belongs to the Lord.

If she has spent any of her Lord's money in jewelry, let her lay it aside for His sake who laid aside His glory to become a man of sorrows and acquainted with grief, and joyfully bequeath the proceeds thereof to His cause. How much better to lay aside chains, rings, bracelets, and ear-rings, that may for a while dazzle, sparkle, and shine, that we may win souls to Jesus, who shall be the stars in the crown of our rejoicing in *that day* when if we are faithful "we shall shine as the stars for ever and ever," yea, as the sun in the kingdom of our Father.

It is estimated that for every \$15 given to the missionary cause, one soul is converted to God; think of this, — women of the church. Make your will, use the form of bequest given in the "Heathen Woman's Friend," and bequeath all the Master would have you, to the Woman's Foreign Missionary Society.

O, it seems a glorious thought, that we need not cease from our labors at death; not only will the seed we have sown continue to spring up, but with gold and silver tongue we may, through human instrumentality, preach the gospel to the benighted women of heathendom, and so emphatically it may be said of us, —

"Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them."

Minn.

M. C. N.

A FRIEND'S kindness gives us the following glimpse at beginnings in Mexico, from a letter from Mrs. Butler, dated City of Mexico, Feb. 28, 1873: —

"We had a prayer meeting, two days ago in the house of Mr. Hutchinson, one of the Presbyterian missionaries. It was good to be there, though there were only a few present, — Mr. and Mrs. Hutchinson, Mr. and Mrs. Phillips, and Miss Allen (Presbyterians), Bishop Haven, and our family. It was announced that the little church in Toluca was being persecuted, and it seemed as if this must be the beginning of troubles; but we know who sent us here, and we try to commit our cause constantly to Him.

"To-night, as I write at midnight, Bishop Haven and Dr. Butler have just started for *Puebla*, a large and important city, where I trust we shall soon have a congregation and a church, and where I hope, ere long, there will be two more ladies sent by the Woman's Foreign Missionary Society.

"We are all well, and enjoying the superb climate. Day and night the air is balmy and pleasant.

"There is very much to be grateful for, and I pray that I may be truly so."

OUR WORK IN SOUTH AMERICA.

IN May, 1870, Rev. T. A. Wood, a son of Dr. Aaron Wood, of Indiana, went to South America, in charge of the mission work of the M. E. Church, in Rosario, Argentine Republic, a Spanish Roman Catholic city, of 25,000 inhabitants. His labors, united with those of his gifted and devoted wife, have been attended with marked and cheering success. A revival of religion among the English residents has followed, and many of the natives have been roused to an earnest inquiry for the truth as it is in Christ Jesus. A flourishing Sunday school and day school have been established, the latter numbering over forty pupils, and "could be easily doubled if teachers could be found." A number of orphans have been gathered into the mission home, and under the wise teaching and motherly care of Mrs. Wood, are being trained for Jesus. That there is work for our Society in South America, is evident from Mr. Wood's letter in another column.

Through the courtesy of Miss Clara Loomis, of Jeffersonville, Indiana, we are permitted to make the following extracts from Mrs. Wood's private correspondence:—

"I have several times tried to tell the children in Sunday school, of the heathen who worship idols; and they never allow their thoughts to cross the ocean to India, but tell me of some one they know worshipping images here. When they lose anything, they pray to San Antonio for his help. Most of the houses here have images; they are taken to the priest, and blessed a little or blessed a good deal, according to the amount of money paid; they are carried through the streets with lighted candles, and men take off their hats or kneel as they pass by. The people are very superstitious; this is especially true of the women and children.

"You are everywhere reminded that you are in a Catholic country. You may pass image factories, where men are at work on saints and deities; then an image store, where they are dressed, gilded, crowned, and ready for sale.

"Cock-fights and theatres are Sunday amusements here. Political elections occur on Sunday. The museum is only opened on Sunday. Thank God I was born in a Christian land, and know what the Sabbath is there; and may He speed the time when here, too, He may be worshipped in spirit and in truth.

"Catholicism is becoming weakened here. There was a time when soldiers always attended the host when carried through the streets, compelling every one, no matter who they were, to kneel when it passed; now they ring a bell to let you know they are coming, and all you have to do is to get out of the way. But one sees richly dressed ladies and respectable-looking men go down on their knees in the streets even now.

"I wish some of the money hid away, doing no good, could be put into God's bank here. I can easily imagine churches, schools, orphanages, parsonages, and all that we need, if only money could be had.

"The school must be kept up, but we cannot get teachers. Ours is the only English school in the city, and although we have worked very quietly, we have had to refuse scholars. I teach forty scholars. If I had time and strength, I

could double the number. Pray for Rosario. Some even here are beginning to pray for themselves, and it is the first gleam of dawn."

N. S.

WHAT A CHILDREN'S CIRCLE CAN DO.

BY MRS. ELIZABETH B. DOUGLAS.

I WOULD like to give you the history of a little effort made on the banks of the Mississippi to promote the cause of missions.

I wish to do this, not to sound our praises, but to encourage those who have not yet attempted any enterprise of this kind.

A little band was formed here in September of 1870, consisting of twelve girls and four boys. It was called "The Missionary Circle," and organized for the purpose of learning something in regard to the missionary work, and devising some way in which they could lend a helping hand. The girls each commenced a piece of needle work, and the boys each gave a little money. While the girls sewed, we read to them some items of missionary intelligence, and among other things, the history of some "Parlor Fairs" which have been noticed in "The Friend," "Life and Light," and other missionary papers, and the question was asked, "Could we not assist a little in this way?" It was a small beginning, and it seemed almost presumptuous to attempt it; the more so, because our society had been giving (to the extent of their ability, as they thought) for the support of the gospel at home and in the more destitute portions of our own extended West, while their annual contributions to the general missionary fund had been very generous indeed, and we felt that it would be wrong to curtail any of these. But our ladies are very efficient and benevolent, and it was a new thing for them to be led by the children in a work of this kind. They had been very successful in similar efforts for the benefit of "our soldier boys" during the war, and they knew that something might be accomplished in this way. Several of them said, we will commence at once some piece of work, which we will consecrate to this cause, and "little by little" we may together get enough, by Christmas time, to cover a small table. Many of the Sabbath-school scholars became interested and did what they could to assist. As the time drew near, it was proposed that we should have an oyster supper and confectionary table, and make our rooms as attractive as we could. We had the Saviour's last command, "Go teach all nations," wrought with evergreens, into large letters, over our fancy table. Useful garments and pretty pieces of fancy work came in, from some whom we had not even asked to assist us, and the result astonished us all.

In the early part of the evening, we had some missionary hymns well sung (one by a select class of little children, and another by the audience), and a dialogue was spoken by three young ladies, which was in effect a brief history of the effort made by the women of Christian countries, to reach and save the women of heathen lands, while it furnished a report of the "Winona Auxiliary" in particular.

It was a fine evening; the parents and children had turned out well, and these exercises secured an attentive hearing. I have no doubt that many learned more of the facts connected with this great work, and the marvellous success which has attended it, than they had ever known before, and peradventure were somewhat stimulated to bestow their patronage on us. Then it was but a few days before Christmas, and some were asking the question, "What shall we get for Christmas gifts?" The parents as well as children in our congregation had been solicited to purchase of us if they could, and thus accomplish a twofold result.

To meet their calls, we had not only our table of needle-work, but an abundance of sweetmeats, also a table nicely covered with *toys*, some of which were *donated*, and others kindly furnished, to be sold on commission, by a Christian merchant who was interested in our effort. We studiously avoided everything of a lottery kind, resolved to give an equivalent for money received, making our prices as low as we could, and get paid for our work, in some cases not even adding the cost of the material. Yet we netted on this occasion one hundred and sixty dollars, sixty of which were sent to the Woman's Foreign Missionary Society, eighty to a Home Mission in the western part of Minnesota, and twenty carried forward to start with the next year.

In the autumn of 1871, we tried it again, but, commencing too late in the season, did not succeed as well as before. However, we netted one hundred and thirty dollars, all of which we devoted to the Woman's Foreign Missionary work.

In the summer of 1872, we began to bring the subject before the children as early as May or June, and some who were going away for the summer kept the enterprise in mind during their absence, and did what they could to promote it.

The result was, that we netted on the 28th of last December, the nice little sum of two hundred dollars. Sixty dollars of this was at once forwarded to the treasurer of the St. Louis Branch, and the rest given towards the necessary expenses of our new church in Winona. Aside from any financial results, we feel that our time and material has been well invested in these efforts. The increased identity with the cause of Christ, and added intelligence in regard to his work, together with the habit of systematic benevolence which such efforts are calculated to form, are an abundant compensation for all our labor.

Financially, however, the results are not to be despised, especially in this day, when money for the mission work is so much needed, and can be used to such advantage.

It seems like money expended by the farmer in purchase of his *seed*, every kernel of which, if warmed by God's sun, and watered by the dews of heaven, will yield "a hundred fold," in the *coming harvest*! that again, "yielding seed after its kind," until the *grand millennium day*.

If this letter should put it into the hearts of any to "go and do likewise," the friends of your society in Winona would feel increasingly grateful to God.

Winona, Minn., March, 1873.

Mosaic.

—"Yes, I can give five dollars and not feel it," was the response of a man to a request for a contribution for some benevolent purpose. "Better give ten dollars and *feel it*—Christ *felt* what he did for *you*," was the quick reply.

—If it be true that there is a deeper apathy and a more general unconcern of Christians in the work of giving the gospel to the heathen than there is in home work, then there is occasion for special and systematic efforts to awaken interest and zeal in foreign missions, and there is sufficient reason for maintaining societies and auxiliaries for that distinct work.

—You are a Christian. Then you have the gospel on your hands. You cannot get rid of it. You have accepted a trust in receiving it, and now you must discharge that trust, and render your account. You stand between it and great nations waiting for its light. You are trustee for them. You are executor of Christ's last will and testament. You have come under bonds,—such bonds, all the bonds which gratitude, which an unspeakable salvation, which immortal hopes can impose. You are a trustee. You might do as you will with your own. But for the gospel you must answer to Christ, to the nations who are coming to his bar of judgment: to Him from whom you are expecting the decision of your everlasting future. As therefore you are allowed of God to be put in trust with the gospel, so may you make answer, according to the greatness, the dignity, the sacredness of your trust, "not as pleasing men, but God, which trieth our hearts."

—THE following extract from a letter from Sedalia, Mo., may carry courage to some of our sisters who are perhaps grieved to see enthusiastic beginnings in missionary work die away. Let such pray in faith and begin again, and it is safe to prophesy that the second organization will be lasting:—

"Thinking you may be interested in the condition of affairs, as connected with the foreign work in this part of the field, I send you a history of our proceedings. Our church was

erected when the numbers were few, and stronger in faith than in purse; a debt was incurred, which is still pressing heavily upon the society, but we trust it will not much longer remain so, but may emerge from the cloud, and prove a great blessing. Our society was first organized by Mrs. Prescott, of St. Louis. It was entered into with considerable enthusiasm, and promised to be a success; but as time passed, members seemed to lose their interest, thinking it too much to demand of them, when our own church was so much needing help, literally interpreting and obeying the proverb, that charity should begin at home; and the society was allowed to become extinct. It was reorganized in December last by Miss French, of St. Louis, and if, as has been said, 'Those auxiliaries grow fastest, live longest, and eventually flourish best, that begin quietly in the hearts of a few determined women,' then should we be abundantly encouraged for the future prosperity of our society. The society was very fortunate in having the presence and counsel of Mrs. Porter, of Boston, one of the original founders of the W. F. M. Society. By request, she addressed us, giving in detail the events that led to the organization of the Society, its long-felt need, the fear and trembling with which the first steps were taken, the many discouragements that beset the way; yet, persevering through all, with prayer and in faith, the little germ, planted and carefully nurtured by zealous and willing hearts and hands, has developed into the magnificent tree, which promises to encircle and refresh all the world with the rich treasures of the gospel. Mrs. Porter closed her remarks by assuring the society that much of toil, sacrifice, and discouragement were before them, but that the blessedness of giving, and working, for the Master, was a recompense sufficient to prompt to utmost zeal in the work. All who heard Mrs. Porter were impressed, as never before, with a sense of personal responsibility, and that truth and justice demanded of us work, earnest, self-denying work, and if we should longer sit with folded hands idly waiting for some greater work to do, we should be verily guilty in the sight of heaven. Though it may not be ours to carry the glad tidings of salvation to heathen

lands, we may lend a helping hand to speed on the way those who are the commissioned messengers of the cross. And the reward is ours, even while we are giving, 'For it is more blessed to give than to receive.'

S. M.

—GIVE of your abundance. It will not do for all to give in mites and farthings. If God gives you only these, bring these to His treasury. But if he gives you dollars, you must give back dollars. The material measure of every man's giving must be "as God hath prospered him."

Children's Corner.

TURKISH SCENES.

THE gold and crimson light of the setting sun is falling on the mountain-tops, and lighting up the heavy clouds in the west. Fields of wheat, and vineyards, scattered here and there, tell us we are coming near one of the villages we started to visit. Soon straggling companies of villagers, calling out, "Welcome, welcome!" each one insisting on taking us to his own house, make us feel that we are at least among friends. "Here, Bodvelli, here's the place to stop!" "No, no," shouts another; "come over to this house!" "Here, Mariam," to his wife, "go and get some sour milk; for khanum's tired and hungry," calls a third; and so on. Amid the noise of men and boys, shouting to one another to see which can make the most ado about our coming, we stop to rest somewhere, thankful even to sit down. As we enter the house of our host, the women draw their handkerchiefs about the face a little closer, and shrink away as if they should not be seen, except over the fire, cooking the evening meal. How queer they look, with their tall head-dresses, their silver trinkets strung on the head and hair, their odd-looking garments, and bungling girdles!

After a while, I begin to talk with those around me as a means of becoming acquainted with the village, and of making plans for reaching some of the little folks, and some of the women too, on the morrow. Before very long, a great burly-looking boy, the eldest hopeful of the family, perhaps feeling he is not showing off

his learning as he ought, interrupts me by asking, —

"What's the name of your country?"

"America."

"Amelica, boys; d'ye understand? There they are all bodvellis and khanums and teachers. How big is it, khanum? Most as big as Aintab; is n't it?" he adds.

I tell him it is somewhat larger; whereupon he informs his brothers, and others standing about, that the country we are talking of lies as far off, and is as large, possibly, as Constantinople; and then, bethinking himself of his tobacco, —

"Here, Mennoosh, bring me my pipe!" he calls out in a lordly tone to his sister; and as she comes up meekly bringing the pipe, "There now, go and draw the water!" he calls out again. He commands; she obeys. That's the way they do in Turkey. The fathers and sons do the ordering, the mothers and daughters do the drudgery, with never a kind word. Perhaps some little boys who read this would like this way of doing things; but I do not. If I were in the girls' places, I should want to be helped by my brothers; and if I were in the boys' places, I should surely wish to help my sisters. I should like to go with them to church, instead of going alone, taking the best seats in front of the preacher, leaving them to sit back of all the rest, where they cannot hear, or else not go at all. But the people in Turkey are not like us; and I really don't know what we shall do to make them think more of their mothers and sisters. — *Life and Light.*

TALKING PAPER.

SOME of our natives on the Island of Ponape, in the Pacific Ocean, are greatly delighted when they have learned to read and write a little. They sometimes write to a friend they are going to visit, and then themselves carry the letter and read it to him. At first, they thought it very strange that paper could be made to talk. A missionary once sent four water-melons by a native to a fellow missionary on another part of the island. The man, while on the road, being hot and tired, ate one of the melons, taking the precaution first to hide the letter under a stone.

When the remaining melons and the letter were delivered to the missionary, he asked, —

"Where is the other melon? There were four sent."

The poor native was greatly astonished. Pointing to the letter, he said, —

"How can that tell you? It did n't see me eat the melon; for I hid it under a stone." — *Life and Light.*

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N.Y. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Persons desiring to make bequests or devise to our society are requested to use the following forms: —

FORM OF BEQUEST. (Personal Estate). — I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate). — I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE. — If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

	Oor. Sec.	Sub.	
		Mem.	H.W.F.
Castile,	Miss Cordelia Green,	3	7
Elmira, Hedding Ch.,	Mrs. W. J. Dounce,	19	42
Dunkirk,	Mrs. L. H. Hould,		5
	(Organized by Mrs. Lore.)		
Syracuse, 1st Ch.,	Mrs. L. Willard,	23	14
Clyde,	Mrs. W. N. Fields,	10	9
Oneida,	Mrs. D. A. Jackson,		
	(Organized by Bishop Peck.)		
Cortland,	Mrs. T. B. Stowell,	46	37
Pulaski,	Mrs. L. Ella Hollis,	18	22
	(Organized by Mrs. Hillman.)		

Canajoharie,	Mrs. G. W. Brown,	30	15
Jonesville,	Mrs. C. D. Van Vrankin,	14	10
(Organized by Mrs. Clarke.)			
Phelps,	Mrs. J. C. Gilmore,	25	24
Broome Circuit,	Miss Mattie A. Johnson,	14	10
Maine,	Miss Lizzie Burgess,	15	5
Fair Haven,	Mrs. Cynthia Thompson,		4
(Organized by Mrs. Knowles.)			
Newark, Halsey St.,	Miss Alfaretta Langstroth,	72	8
(Organized by Mrs. Skidmore.)			
N. Y. City, Willet St. Ch.,	Mrs. Gotker,	23	10
18th St. Ch.,	Miss Holden,	23	23

Life Members. — Mrs. Alvira Cooper, Rev. W. H. Norris, Miss Mary Seeley, Caroline; Mrs. Susan S. Gregg, Utica; Mrs. Cecilia R. Houghton, Montezuma; Miss Jane Frazer, Montezuma; Mrs. Eliza Stuart, Rochester; Mrs. Sarah Gilbert, Rochester; Mrs. A. A. Thompson, Troy; Mrs. L. S. Allen, Pulaski; Mrs. Lewis Clark, Pulaski; Mrs. L. H. Palmer, Clyde; Mrs. L. C. Queal, Syracuse; Mrs. Muller, Buffalo; Mrs. A. King, Ithaca; Mrs. Mary A. Powell, Brooklyn; Mrs. Charlotte M. Hamilton, Brooklyn; Mrs. R. Darrow, Binghamton; Mrs. O. C. Bump, Binghamton; Mrs. Rawlingson, Binghamton.

Honorary Managers (by payment of \$100), Mrs. Joseph Hillman, Troy; Mrs. N. T. Childs, Binghamton.

Orphans sustained by N. Y. Branch (additional list). Margaret Shady, Annie C. Quin, Lucy Scott Thorne, Anna Donaldson, Linda Lyle, Lottie Snell, Harriet P. Baldwin.

Mrs. Wm. B. Skidmore, Cor. Sec.

CENTRAL BRANCH

Sewickly, Pa.,	Miss Jennie Johnson,	28	15
Lamar, Pa.,	Mrs. M. Ella Eddy,	30	4
Rouseville, Pa.,	Mrs. W. Chambers,	42	25
Jamestown, Pa.,	Miss Mary M. Lodge,	16	4
South Oil City, Pa.,	Mrs. P. L. Wakelee,	37	36
Titusville, Pa.,	Mrs. D. C. Osborne,	44	32
Chambersburg, Pa.,	Mrs. R. S. Sloan,	42	11
Sharon, Pa.,	Mrs. L. W. Day,	63	25
Allentown, Pa.,	Mrs. R. R. Dankel,	34	3
Oil City, Pa.,	Mrs. Frank Ogden,	24	21
Columbia, Pa.,	Miss Lizzie Hess,	61	23

Honorary Manager, Mrs. A. W. Rand, Spring Garden St. Ch., Phila.

Life Members. — Mrs. Jennie Cruikshank, Shamokin; Mrs. A. Murtaghy, St. Paul's Ch., Wilmington; Mrs. Joseph J. Lewis, West Chester; Mrs. Josephine L. Darlington, West Chester; Mrs. Rev. John Clymer, Wilmington; Mrs. Chas. Scott, Arch St. Ch., Phila.; Mrs. Prof. Marvin, Meadville; Mrs. E. W. Laffer, Meadville; Miss Annie E. McClintock, Butler St. Ch., Pittsburg; Mrs. Rev. W. B. Watkins, Liberty St. Ch., Pittsburg; Mrs. J. F. Keen, Arch St. Ch., Phila.; Miss Alice B. Haymond, Union Ch., Phila.

A. M. Longacre, Cor. Sec.

CINCINNATI BRANCH

Yellow Springs,	Miss Ella Davis,	45	23
Sixth St., Portsmouth,	Miss Ida V. Applegate,	82	28
Madisonville,	Mrs. Jennie F. Vance,	33	28

Life Members. — Mrs. Amelia Hills, Mrs. J. H. White, Wm. St., Delaware; Mrs. A. Lane, St. Paul, Delaware, O.; Mrs. Hannah Burlingame, Greensburg, O.; Mrs. Ruby Kent, Mrs. Wm. Jones, Miss Libbie Shields, Marion, O.; Miss Sarah Pearson, Mrs. Pamela Hough, Walnut St., Chillicothe, O.; Mary C. Wilber, Mrs. L. M. Spreen, Mrs. R. M. Hatfield, Mrs. Redman, Mrs. Ada Wiley Jones, Miss Viola Crapsey, Miss Virginia Talbott, St. Pauls, Cincinnati.

Mrs. Mary Page, of St. Paul's, Delaware, O., pledges the support of a Bible reader for one year.

St. Paul's Aux. pledges the support of a Bible reader in the name of the late President, Mrs. Augusta Clark Cole.

Mrs. Susan E. Witsee, St. Paul's, Cincinnati, pledges the support of a Bible reader.

Dr. R. M. Hatfield, pledges the support of an orphan to be named Emma Hatfield, for one year.

Mr. John Martin, pledges the support of an orphan for three years.

Mrs. R. R. Meredith, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

MARCH 1ST TO APRIL 1ST.

NEW ENGLAND BRANCH

New Hampshire. — Tilton Aux'y, thro' Miss Etta L. Couch, \$9.30; also, a heavy gold ring; Dover Aux'y, thro' Mrs. E. Thompson, \$8.00. Total, \$17.30

Vermont. — West Concord Aux'y, thro' Mrs. Asa Lee, \$36.00; Montgomery Aux'y, thro' Mrs. L. T. Guernsey,

\$5.35; Springfield Aux'y, thro' Mrs. Jos. Messinger, \$23.00; St. Johnsbury Aux., thro' Mrs. C. H. Marshall, \$50.00. Total, \$114.35

Massachusetts. — Boston Tremont St. Ch., thro' Mrs. Pliny Nickerson, membs., \$6.00; receipts for entertainment in the Chapel, \$100.00; Grace Ch., Miss Almira Hamilton, \$1.00; sale of articles at miss'y room, 50 cts.; Boston Highlands, Winthrop St. Ch., thro' Mrs. Harvey Scudder, \$4.00; South Boston, Dorchester St. Ch., thro' Carrie Hinckley, \$2.60; East Boston Aux'y, through Miss E. J. Cushing, \$22.00; "Girls' Miss'y Union," thro' Miss E. M. Warren, \$25.00; East Cambridge Aux'y, thro' Mrs. Fogg, \$15.00; North Bridgewater, West Ch., \$5.00; Swampscott Aux'y, thro' Mrs. S. A. Capen, \$18.25; Stoneham Aux'y, thro' Mrs. Abbott, \$2.25; Worcester, from Mrs. Ira G. Bidwell, \$20.00; Trinity St. Ch. Aux'y, \$16.55; of this \$1.74 is from Sadie Heald, Frankie Martin and Freddie Sampson's Mite Boxes; Laurel St. Ch., Rev. H. D. Weston, \$5.00; Waltham Aux'y, thro' Mrs. Northrup, \$4.75; Grantville, Mrs. Perrin, \$2.00; Duxbury, Mrs. Rev. B. Otheman, \$5.00; Wilbraham, thro' Rev. James Mudge, \$10.00; South Harwich, Mrs. Obed Nickerson, \$1.00; Plymouth, Mrs. Rev. Geo. A. Morse, \$5.00; New Bedford County St. Ch., thro' G. G. Gifford, \$33.33; from the class "Children of Bethany," thro' Benjamin Pitman, \$33.00. Total, 337.23

Rhode Island. — Woonsocket, thro' Mrs. John Kendrick, \$5.50; Providence Conference, by Mr. James P. Magee, Marshfield Centre, \$3.00; Taunton, 1st Ch., \$5.00; North Dighton, \$10.00; South Yarmouth, \$5.50; Eastham, \$2.00; Hanover, \$2.00; Pawtucket, Thompson Ch., \$1.50; North Rehoboth, \$1.00; Millville, \$3.25; Washington, \$1.65; Mystic Bridge, \$5.00; East Thompson, \$3.00; Uncasville, \$2.00; South Manchester, \$5.00; Wapping, \$4.00; Warehouse Point, \$1.54; Tolland, \$1.00; Gurleyville, \$2.00; Allawangan, \$2.00; Plainfield, \$1.50; Chilmark, \$3.00; South Middleboro', \$4.00; Wareham, \$3.00; Fall River, Brayton Ch., \$4.00; Little Compton, \$2.00; South Somerset, \$12.00; North Easton, Main St., \$1.50; North Cohasset, \$1.00; Marshfield, \$1.00; Plymouth, \$1.00. Total, 99.94

Connecticut. — Birmingham Aux'y, thro' Miss Louise M. Alling, \$28.00; Willimantic Aux'y, thro' Anna L. Dodge, \$13.25; Norwalk, Aux'y, thro' Mrs. John Pegg, Jr., \$12.50; New Haven, donation from Mrs. Baldwin, \$20.00; Staffordville Aux'y, thro' Rev. Geo. Winchester, \$3.00. Total, 76.75

Grand total,

\$645.57

Life Members. — Springfield Vt., Mrs. H. W. Worthen; West Concord, Vt., Mrs. Nancy Howard; New Haven, Conn., Mrs. Charles A. Baldwin; Worcester, Trinity Church, Miss Abbie W. Bontecou.

Mrs. Thos. A. Rich, Treas.

706 Tremont Street.

ST. LOUIS BRANCH

Missouri. — Central Ch., St. Louis, \$10.50; Central Ch., St. Louis, donations, \$2.05; Central Ch., St. Louis, from St. T. Morris, for support of orphan, \$30.00; Central Ch., St. Louis, for support of orphan, L. Neilsen, \$20.00; Central Ch., St. Louis, on Life Membership of Nellie Morris, \$5.00; Central Ch., St. Louis, support of orphan, M. A. Field, \$2.00; Central Ch., St. Louis, from Rev. A. C. George, support of orphan, \$30.00; Central Ch., St. Louis, from Rev. A. C. George, Life Membership of Mrs. D. Morris, \$20.00; Central Ch., St. Louis, from A. C. George, on Life Membership of Miss Robertson, \$5.00; Wesley Chapel, St. Louis, \$5.75; Park Mission, St. Louis, memberships, \$9.00; Park Mission, St. Louis, to make Mrs. L. Funk, Life Member, \$5.00; Kansas City, \$23.00; Springfield, \$17.91; Carrollton, \$2.65; Hannibal, \$14.95; St. Louis Conference, \$2.30; Mrs. R. R. Witten, membership, \$1.00; Mrs. Rev. W. Stevens, membership, \$1.00; Mrs. Connett, St. Louis, \$1.00; from Mo. Conference, \$35.55. Total, \$243.06

Iowa. — Lyons, \$10.50; Lisbon, \$2.80; Mt. Vernon, \$12.10; Mt. Vernon, Cornell College, \$7.80; Mt. Pleasant, Main St., \$9.50; Mt. Pleasant, Asbury, \$24.50; Mt. Pleasant, Asbury, Mite Chest, \$23; Floyd, \$5.50; Muscatine, memberships, \$13.26; Muscatine, Mite Chests, \$1.78; Muscatine, to make Mrs. J. B. Blakeny, Life Member, \$20.00; Jessup, \$5.75; Anamosa, memberships, \$8.45; Anamosa, to make Mrs. G. P. Deitz, Life Member, \$20.00; Webster City, \$5.30; Oskaloosa, members, \$2.00; Oskaloosa, Mite Chests, \$2.40; Oskaloosa, to make Mrs. Martha Coleman Life Member, \$20.00; Dyersville, \$5.70; Waterloo, \$11.00; Bloomfield, to make Mrs. Rev. Ira Kimble, Life Member, \$20.00; Mechanicsville, members, \$5.23; Mechanicsville, Mite Chests, \$1.77; Manchester, memberships, \$13.75; Manchester, Mite Chests, \$8.25; Fayette,

\$25.00; Fayette, Mite Chests, \$3.00; Vinton, \$6.00; Dubuque, \$30.00; Mrs. Anna T. Hopkins, Tamar City, \$1.00; Total,

Minnesota. — Faribault, \$15.25; Faribault, German Ch., \$11.00; Northfield, Mrs. Lamberson's Mite Chest, \$1.00; Rochester, Memberships, \$37.00; Rochester, to make Mrs. Julia R. Blake Life Member, \$20.00; Winona, \$5.00; St. Charles, \$7.00; Onatonna, to make Mrs. T. W. Searle Life Member, \$20.00; St. Paul, Jackson St., members, \$3.50; St. Paul, Mite Chests, \$6.89; St. Paul, to make Mrs. C. Hobart, Life Member, \$20.00; St. Paul, to make Mrs. Rev. J. W. McGregor, Life Member, \$20.00; thro' Mrs. Hobart on sale of photographs, \$1.15. Total,

Kansas. — Cawker City, \$2.50; Cawker City, Mrs. M. L. Berry, .50; Cawker City, Miss Helen H. Barr, \$1.00; Atchison, \$8.00; Leavenworth, Memberships, \$34.25; Leavenworth, donations, \$6.15; Leavenworth, to make Mrs. J. J. Thompson, Life Member, \$20.00; Baldwin City, \$2.00; from Kansas Conference, \$33.25; from Rev. H. D. Fisher, for support of orphan, \$20.00. Total,

Nebraska. — Omaha, \$8.15; Lincoln, \$6.45; thro' Mrs. Angie Newman, Laona Aux'y, \$2.90; thro' Mrs. Angie Newman, sale of photographs, \$1.55; Life Membership of Mrs. Angie Newman, \$20.00; Life Membership of Mrs. Prof. S. Anghey, \$20.00; Life Membership of Mrs. O. M. Metcalf, \$8.00; \$67.05. Thro' Mrs. Prescott, sale of Miss Porter's photographs, \$2.00; thro' Mrs. J. M. Hartsough, donation, \$1.00; Miss Alice Hartsough, donation, \$1.00.

Total,

17 South 15th Street, St. Louis.

CENTRAL BRANCH.

Pennsylvania. — Philadelphia, Mrs. A. W. Rand, Spring Garden St. Ch., Honorary Manager, \$100.00; Wilmington, Del., \$26.50; from the Faculty and pupils of Wesleyan Female College, \$8.21 from Wilmington Aux'y; Shamokin, \$55.00; Frankfort, \$7.50; West Chester, Life Membership of Mrs. J. J. Lewis, \$20.00; also, Life Membership of Josephine L. Darlington, \$20.00; also, Membership fees, \$39.50; St. Paul's, Wilmington, Life Membership of Mrs. A. Murgatroy, \$20.00; Wilkesbarre, 1st M. E. Ch., \$40.00; Reading, \$13.00; Phillipsburg, \$6.50; Cambridge, \$16.50; West Springfield, \$7.00; Providence, \$6.25; Wilkesbarre, \$15.50; Christ Ch., West Phila., \$3.00; Sheakleyville, \$4.30; Hanover, \$8.10; Christ Ch., Pittsburgh, 3d annual support of "Mary Bella Kier," \$30.00; ditto, support of Bible woman, from S. M. Kier, \$60.00; ditto, support of orphan named "Annie Vankirk," from Wm. Vankirk, \$30.00; ditto, support of Bible woman, from six young ladies, \$60.00; ditto, Membership fees, \$65.03; ditto, Maudie Brown's Mite Box, \$3.00; ditto, support of orphan to be named "Ella Pusey," from Mary Pusey, \$30.00; Muncy, \$3.00; Milroy, \$3.00; Meadville, Life Membership of Mrs. Prof. Marvin, \$20.00; ditto, Life Membership of Mrs. E. W. Laffer, \$20.00; ditto, Membership fees, \$56.90; Rouseville, \$18.00; Titusville, \$11.00; Blairsville, \$19.00; Everett, \$15.00; East Springfield, \$6.50; Waverly, \$5; Epspyville, \$10; North Jackson, \$3.85; Hedding, \$7.00; Lock Haven, \$3.25; Phila. Conference, per Rev. J. Welch, \$16.00; Central Pa. Conference, per Rev. Dr. Nelson, \$59.45; New Castle, \$25.00; Johnstown, \$22.90; Pittsburgh, Smithfield Ch., \$47.00; Liberty St. Infant school, for support of "Jennie Samson," 2d payment, \$30.00; ditto, for support of orphan named "Minnie Jackson," \$30.00; Allentown, \$8.70; Arch St., \$13.00; Germantown, \$64.00; Union, Life Membership of Alice B. Hayward, \$20.00; ditto, Membership, \$5.00; Columbia, \$35.00; Sharon, \$24.00; Bustleton, \$7.00; Kittanning, \$22.00; Pittsburgh, Butler St., Life Membership of Rev. W. B. Watkins, \$20.00; ditto, Life Membership of Miss Annie E. McClintock, \$20.00; ditto, Membership, \$15.00; North East, support of orphan, \$30.00; St. Paul's, \$1.00; St. George's, \$15.00; interest on temporary deposits \$120.00. Total,

Mrs. A. W. RAND, Treas.

CINCINNATI BRANCH.

Ohio. — Hilliard, \$3.75; Conneaut, \$26.00; South Amherst, \$7.50; Marysville, \$14.00; Germania Soc., \$5.75; Gallipolia, \$10.50; Athens, \$4.50; Asbury, Cin. (Mrs. Anna Laus), \$5.00; Mt. Auburn, \$14.00; York St., Cin., \$20.00; Spencer Chapel, Ironton, \$20.00; St. Paul, Del., \$65.25; Wm. St., Del., \$7.50; Franklin St., Cleveland, \$58.25; Scoville Ave., Cleveland, \$316.35; Armstrong & Mills, \$3.00; Penfield, \$17.00; Cardington, \$14.00; South Henrietta, \$6.25; Second St., Zanesville, \$20.00; Sulphur Springs, \$9.50; Circleville, \$25.00; West Jefferson, \$6.10;

\$302.57

167 79

127.65

4.00

\$845.67

Mrs. W. A. JONES, Treas.

Jacksontown, \$6.25; Stratford, \$6.20; Newark, \$32.00; Seventh St., Zanesville, \$12.80; Elyria, \$19.65; Roseville, \$3.00; Quaker Bottom, \$20.00; Keikersville, \$3.25; Third Ave. Col., \$10.50; Belleair, \$22.00; Marion, \$23.00; Newport, \$5.50; Shelby (Richland), \$6.00; Pleasant Grove, \$4.00; Ashland, \$25.00; Chagrins Falls, \$42.86; Sidney, \$40.80; Lewis Centre, \$1.50; Worthington, \$5.00; Sigler Chapel, \$6.00; Richmond, \$17.50; Beavertown, \$3.75; Flushing, \$5.40; Highland, \$8.20; Town St. Col., \$12.50; Wesley, Col., \$20.00; Christie, Col., \$7.00; High St., Springfield, \$30.00, towards support of a Bible reader, \$40.00; Chatham Centre, \$7.75; Dry Run, \$10.25; McConnellsville, \$4.00; Middletown, \$6.00; Bainbridge, \$4.50; Centerville, \$9.00; Greenville, \$14.17; Sixth St., Portsmouth, \$26.05; West Liberty, \$9.35; Hendeysburg, \$4.25; Bridgeport, \$22.00; Glencoe, \$6.50; Bellefontaine, \$24.05; Mt. Pleasant, \$29.68; Walnut St., Chillicothe, \$30.00; Greensburg, (\$1.18 from Mrs. Dennison's S. School class; 30 from Mrs. Burlingame's infant class), \$26.80; Hamilton (\$38.17, towards support of Bible reader), \$63.25; Mechanicsburg, \$20.00; proceeds of master Leslie H. Ingham's Mite Box, \$1.30; Westerville, \$12.00; Milford Centre, \$9.00; Mt. Vernon, \$8.00; towards Mrs. Ingelfritz, Life Membership, \$13.00; Wellsville, \$12.00 towards Mrs. Amanda Clan's Life Membership; Clarksfield, \$5.00; Trinity, Cin., \$13.30; Mt. Union, \$23.25; St. Mary's, \$10.10; St. Paul, Cin., \$320.00; Williams Chapel, \$10.25; Plymouth, \$10.00; Waynesville, \$8.65; West Bedford, \$3.85; Mrs. Henninger, \$1.00; Miss Henninger, \$1.00; "friend in Ohio," \$275.00; Miss Evans, Kingston, \$25.00. Total,

Kentucky. — Lexington, \$22.10; Meysville, \$4.75. Total, \$26.85
West Virginia. — Volcano, \$41.53. Total, \$2247.34

CORRECTIONS. — \$5.00, reported January number, from Cardington, should be towards Life Membership of Mrs. Shank.
\$11.75, reported in April number, from Wellington, should read Clarksfield.

MISS H. A. SMITH, Treas.

68 West Seventh St., Cincinnati, O.

BALTIMORE BRANCH.

Balt. City Station, \$28.00; Eutaw St., \$52.93; Union Square, \$47.55; Mt. Vernon Place Ch., \$7.00; Broadway, \$21.00; Exeter St., \$12.00; Caroline St., \$15.75; East Balt., \$3.00; Columbia St., \$50.70; Franklin St., \$31.00; Madison Ave., \$59.00; High St., \$14.00; Harford Ave., \$8.25; Fayette St., \$44.00; Strawbridge, \$25.00; East Balt. Meth. Prot., \$27.52; Balt. Circuit, \$135.61; Hagerstown, \$12.00; Lutherville, \$12.33; Grove Chapel, \$18.00; John Wesley, \$4.00; Frederick City, \$21.28; Jefferson, Fred. Co., \$3.10; Middletown, \$1.55; Hereford Ct., \$14.62; Orchard St., \$9.05; Wesley Chapel, Wash. \$19.25; Georgetown, \$13.75; Bethel Ch., N. Windsor Ct., \$5.00; Mr. Phillips, to educate two girls, \$80.00; Sharp St., \$17.62; Stone Chapel, Carroll Co., \$15.00; Tea Meeting, Meth. Prot. Ch., \$70.32. Total,

\$854.27

Life Members. — Miss Mary L. Brooks, Mrs. Thos. Sewall, Rev. J. W. Hedges, Miss Maggie Martin, Miss M. Gartside, Mrs. Wm. Busk, Miss J. Roberts, Rev. Thomas Guard, Gen. B. R. Cowen, Thos. Perry, Esq., Mrs. A. Linville, and Rev. R. W. Black.

Mrs. M. G. HAMILTON, Treas.

122 N. Green Street, Baltimore.

THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. J. F. Willing, Mrs. M. C. Nind, Mrs. F. R. Johnson, Mrs. R. R. Meredith, Miss Isabel Hart, Mrs. J. H. Knowles, Mrs. E. W. Parker.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. IV.

BOSTON, JUNE, 1873.

No. 12.

AN APPEAL.

BY FLORA L. BEST.

THROUGH the glooms of sin and sorrow shines a golden age to be,
When the crowned Christ shall triumph o'er the realms of earth and sea;
And our faith with lifted vision brings the coming glory nigh,—
Seeth morning on the mountains and the midnight passing by.
Yet why gaze we into heaven? voices call to me and you,—
"O the great and golden harvest! O the toilers faint and few!"
Spirits cry in burning deserts which they tread with weary feet,—
"Ye who feed on bread of heaven, we are hungry,— give to eat!"
And the form of One there standeth, with His garments crimson-dyed,
With His wounded hands uplifted, and the fountain at His side,—
"Go through all the world," He crieth, "tell my truth to every man!"
Listen ye that turn in scorning, spurn *that* message if ye *can*!
O ye followers of Jesus, dare your lips exulting sing,—
"Lift your heads, ye gates immortal,— lift them up before our King!"
When earth's myriads are crying from the depths of woe and sin,
"Who is He, this King of glory,— that our hearts may let Him in?"
Meadville, Pa.

TWO ENCOURAGEMENTS.

BY MISS THOBURN.

ONE was our Sunday school festival. It took place the day after Christmas in the Badshah Bagh, where we had our Sunday school picnic last year. Then about two hundred children assembled at the fete,—this year a thousand! We talk about it among ourselves in exclamatory sentences,—it was such a wonderful thing to us, and so full of encouragement and promise.

Our Sunday schools had been growing and

multiplying all the year; and as Christmas drew near, and we began arranging for our annual celebration and distribution of prizes, we decided to make an effort to get all the schools together, Christian, Hindoo, and Mahomedan. Only the girls from the city were excluded, as we knew it was not yet possible to have them come to so public a place. They received their prizes the Sunday before.

All the others came early to the appointed rendezvous,—school after school marching behind their respective banners. One had come four miles, another three, others two and one, and all through the dark, old streets of the heathen city. Then they formed in line, and singing as they went, marched to the garden half a mile away across the Goomtee. First in order was the Christian school, with its blue banner inscribed "Immanuel," and the emblem of the cross and crown. Then followed the first Hindoo school organized in the city, carrying a bright scarlet banner, on which was represented an open Bible with a Hindustani motto in letters of gold. Other colors were inscribed with appropriate emblems. One a palm leaf, with "The victory of Christ"; another a rising sun and "The morning light is breaking"; "Jesus, the foundation of the world"; "Christ the Good Shepherd," "The Star of Bethlehem," and other words in praise of the Great name, all in Hindustani, which could be read by the many observers who thronged the way. Behind these Christian banners marched boys who had been taught to repeat "God is one God, and Mahomet is his prophet!" or to cry "Victory to Gunga!" On they went, singing Christian hymns under the shadow of a mosque and past a Hindoo temple, singing all the way across the river. On the bridge the English school sang the Christmas anthem, "Glory to God in the Highest"; and was it only our excited fancy, or did the morning air and sparkling Goomtee really welcome the strange sounds

with smiles of special brightness? On they went under the arched gateway, and into the spacious hall that had often echoed to unhallowed reveries, but never before to words like these. There they sat down, school by school, still under the shadow of those bright Christian banners. Then prayer was offered, prizes distributed, addresses made, more hymns sung, and then they all went off to luncheon, the Christians in the hall, and the timid, caste-careful Hindoos to pleasanter places among the orange trees. Then followed games, then another gathering in the hall, where the children were told that this was a *Christian mela*. They showed by their faces and voices that they were never happier on the banks of the Ganges, nor around the tomb of a Moslem saint. "Do you pay them for coming to the Sunday school?" asked a lady spectator. Only these prizes of books and pictures. "Do their friends not object?" asked another. But there were fathers and elder brothers filling the arches, and looking placidly on it all. Some objections are heard, but the children so far have their own way.

And the happy Christian mela came to a happy close, and the boys went home to tell a new story, that we hope ere long will be followed by the old, old one.

THE ALLAHABAD MISSIONARY CONFERENCE was the other great event. It began with a prayer-meeting on the afternoon of Christmas day, and continued in session a week. Sympathy in the work of saving India brought together these different missions, denominations, and nationalities, and united them as only Christ and his work can unite the human race. There were English, Scotch, and Irish, Americans, Germans, and Indians. There were cultured Churchmen, learned and dignified Presbyterians, earnest Baptists, and zealous Methodists. Not one had left his distinguishing characteristic at home, but all seemed to have left their prejudices. They represented all parts of the country, — from the mountains to the cape, from the presidency cities to the wild jungles of the Santhals. There were old men, who had given all their best years and strength to this work, and who were as hopeful and enthusiastic as the youngest in the conference. There were men in their prime, who had come from front ranks in the battle; and young men

just arrived, who had halted here a week and sat down at the feet of these older comrades to learn their first lessons. One could not but wonder what scars will furrow their earnest brows before they receive the silvered crown, worn so royally by those fathers of Indian missions. But giving better promise for the future than even these young recruits, were the score of India's own sons, — strong men in both counsel and war, they proved themselves on the conference floor. These, too, represented various nationalities.

There was the graceful Punjabi, yonder the resolute face of a Parsee, here Young Bengal, with dreamy eyes wide open, as though thoroughly waked from centuries of sleep; on that side a dark Madrasi, with the tattoo mark of his Hindoo days still on his forehead. How he did talk, though! How all these missionaries talked! What earnest, true words from the highest to the lowest. No difficult question was avoided. Ritualism, temperance, caste, — not among Hindoos, but in the Indian church, — all were dealt with wisely and severely. Reports of work were given, plans and policies discussed, experiences compared. Heart and mind expanded to compass it all. In our own places, occupied overmuch with our own work, we come sometimes to overestimate it and ourselves; but to be present at Allahabad was to learn how broad the field is, and how many laborers toil and succeed with ourselves. Each was cheered by the other's stories. Some had stood alone in difficult positions, some had seen their best efforts fail, some had made advance steps in the dark: these heard their own experiences repeated, with light thrown upon them from results they had not yet attained. No one could be greatly discouraged or despair of the success of missions who listened there a day. The movement was forward, the watchword was progress.

Ladies were there, but chiefly from missions adjoining the seat of the conference. When another is held, more will be present, and they will be more prominently represented, for each year shows an advance of interest in the cause of woman's missions. Two papers were read from lady missionaries, one written by Miss Brittan, the other by Mrs. Winters of Delhi. It was only to be regretted that the authors "were absent, and could not be the readers.

There were many pleasant hours between the conference sessions. Walks, with talks, up and down the tent-dotted lawn, and on the banks of the river, chats at the dinner-table, little prayer-meetings in the tents, reunions in the mission-house parlors,—in all of these ways friendships were formed which it will be delightful to renew on earth and in heaven.

We have written of these two events in the order of their occurrence. One was as important to us in Lucknow as the other was to India,—as proportionately important.

Lucknow, India.

FROM VERA CRUZ TO MEXICO.

BY MRS. REV. DR. BUTLER.

WE left Vera Cruz for this city in the early morning. When the train started, we dozed and talked till daylight, and then aroused to witness a sight which delights all. Up against the still, dark sky rose the mighty monarch, the giant snow-crowned mountain ORIZAVA,—its peak tinted rose-color from the first touch of the sun, while the mists and fogs were rolling beneath it like the waves of the sea. Yes, it is the monarch of the American mountains. It is more than 22,000 feet high; and here, in the tropical regions and under a burning sun, it always stands arrayed in its glistening robes of silvery snow. For one hundred and fifty miles we had it in sight; sometimes it seemed to be not more than five miles from us, as our road wound around the mountain. We were rising all the time, but soon came to the *great* ascent. Up and round the mountain we went; sometimes Orizava beamed on us on the left-hand side of the train, sometimes on the right, then in front, but always grand and glorious. The road now began to cross ravines, whose wonderful depths almost made us shudder as we looked down them; then on the edges of precipices, hundreds of feet deep; then through woods filled with the magnificent tropical trees,—the plantain, the cedars, the rhododendron, etc., etc.,—while flowers of every hue and of wonderful beauty either blossomed on the trees, or hung in graceful festoons from the high branches; till at length we ascended the side of a cliff that overhung one of these fearful *barrancas* (ravines), down which a torrent of water roared and tumbled and foamed,

forming one of the most magnificent cascades we had ever seen. O, the fearful ravines, the awful precipices, the bridges we crossed, that seemed no more than rope-ladders laid flat over chasms! Used as we were to the Himalaya mountains, we had never seen anything so terrifically grand as that was. Orizava seemed to shine down on us all the time, with a splendor that no tongue can describe. The train stopped for a few minutes at the top of this ascent, as if the engine and engineer would say, "I have brought you up in safety to this wonderful place, now let me rest!" So, while the engine rested, we enjoyed the view, and the last sight of Orizava.

The engineer of this road is Mr. Buchanan, a Scotchman. He may triumph now in the consciousness of having made a road that is said to be the best, yet most terrific railroad in the world.

I did wish that friends from home could see the sights that we were viewing. I said several times that it was worth coming from New York to see,—to enjoy *that* half of the journey. Before long, we found that the last half was very different.

We passed on and entered the valley called *Bocca del Monte*,—"the mouth of the mountains,"—and we had finished our climbing.

We dined here at a *Fonda*, a sort of inn kept by the Indians. Such a dinner! We had bread, but no butter, tea and coffee and eggs,—beyond that, we could not tell what was on the table. One dish, we were assured, was *boiled cat*, but we were content to *look* at most, and eat of few.

At every station we had truly a mixed multitude. There was the swarthy Indian, with shirt and pants of cotton cloth, a variegated blanket with a hole in the middle of it, for him to put his head through, and a hat as large as the top of a moderate-sized table. His *squaw*, with her baby bundled up in her rebosa (scarf) on her back, and her long black hair streaming down her back and over her eyes,—those eyes glistening with curiosity at the train, and at the white woman in it with her children. Then there were the *rancheros*, the farmers,—Mexicans, some of them most picturesquely attired. They had large felt hats (some of them two feet in diameter), bound with silver tinsel round the crown.

Their pants are generally of blue cloth, open down the sides, but held together by silver buttons in the form of bells, and their jackets being profusely ornamented in the same way, while their heavy spurs clanked, there was a continual tinkling, as they walked or rode, that was very amusing.

The mules on which they rode were as picturesque as themselves, for the large saddle was covered with ornaments, one of these being an immense tuft of long black hair, which hung at each side of the saddle. Add to these the pistols, daggers, and rifles, and you have a "ranchero."

Then came the Spaniards, with their dark olive complexions, dressed in American costume; — and the ladies, of whom there were some in the train, with their lighter complexion, lustrous black eyes, and elegant air, dressed as they were in New York style, — and you have a faint idea of the constant variety that was presented to us.

After dinner, we proceeded on our journey, but it was different from the first half. We left behind us the flowers and the forests, the mountains and ravines, and entered on the arid plain of "*the valley of Mexico*." The ground seemed to be a mixture of pounded lava and sand, and the clouds of dust that rose from it covered us from head to foot, and entered eyes and mouth in a most unpleasant manner. Added to this, almost every one in the car but ourselves was smoking, and we were soon in an atmosphere that might sicken any one but a Mexican. Tired beyond expression, we arrived here about 11 P.M., and found Bishop Haven kindly waiting at the depot for us. He brought us to a very comfortable hotel, in one of the confiscated convents, where we were as well accommodated as if we had been in New York city.

We have some pleasant friends here, who are truly kind. There are two fine men here, already working as ministers of the Methodist Episcopal church. One of them, Dr. Rumariez, is said to be a man of ability, and very much respected in Mexico; the other, Ponce De Leon, is like a good local preacher. He seems a very pious man, and his wife and daughter, who have been here to see us, appear to be intelligent Christian women. I anticipate the day when there shall be multitudes of such among the interesting

women of this land. Senora Espinosa Ponce De Leon and her daughter sang several hymns for us very sweetly, — one was to the tune of "John Brown," so we could join in the chorus — "Gloria, Halleluia!" — with great spirit.

I have heard descriptions of the gross immorality and wickedness of both men and women here, which I would hesitate to repeat, and which might seem exaggerated; but enough remains true to show that, if the women of this fair land are to be saved from the deep pit of an awful abomination, — if there is any sympathy for them, or any desire that they should take their part in the future regeneration of the country, — they must be lifted up by the hands of Christian women, who bring the purity of the gospel with all their teachings. The worship of a woman has degraded the women of Mexico. They have prayed to her, and trusted in her, thus setting aside the blessed Redeemer; and this, the idolatry of Mary, has been used by the arch-enemy himself to be the means of binding them faster in his slavish chains. Sisters of the Woman's Foreign Missionary Society, there is a great work for you to do here. You can teach the rising generation of girls; you can send the Bible to the women, and, with the Bible, send the agency of a sympathizing woman's hand and heart.

I have not said anything about the trials and difficulties of a Missionary's life here. We have as yet seen very little of them, but we know they are in the future, and we are cheered by the hope that, when they come, all needful grace will be given. We trust that the fervent, effectual prayers, offered up by the church for us, may bring down on this mission the richest blessings.

VACATION VISITS

IV.

BY MISS S. H. WOOLSTON.

24TH AUGUST.—Last evening we walked down to a temple in a ravine a mile from here. A short distance above it are four large rice-flats, terraces walled up from six to twenty feet; water is conducted from the monastery to these by stone and chunam troughs. A Buddhist was calling the attention of the gods by striking a

bell, but left this important duty to inquire whether we had any idols and whether we ate vegetables. He was quite shocked to hear our list of food commence with beef, and grew eloquent on the merit of eating only vegetables. One evening, as we were walking by this place, we saw on the wall of the enclosure, about twelve feet above us, a young priest very devoutly beating a small pine stick against a larger one, as he said over his prayers. He had found a comfortably cool spot for his devotions. I dare say the god was not particular about the drum so it got the drumming, and could just as well listen in one place as another.

There is a new temple hardly finished yet, a mile and a half away, but it is something of a journey to get to it. We start out on the paved, winding road that leads down the mountain, pass the fish pond, — "Pond of Life," — but not without stopping to take an admiring look, if there is a breeze, at the little grove of bamboos waving gracefully on the other side of it. We pass through one, two pavilions; this second one over a bridge turning us away from the broad road. On either side beneath is a fine place for ferns, but a green snake is travelling here now, so I think it is not a good season to gather them. Soon we find ourselves at the top of a long flight of stone steps leading down into the dell. Here is a temple, but not the one we are in pursuit of, a shrine, another shrine, a bridge, rocks, precipices, all better to see than talk about, and a path which we will follow. Down in the ravine quite below us is a hermit's cave, a crooked little room, cut out under the rock. He has nothing of any sort or kind but a seat about two and a half feet square, inclosed with cotton cloth; here he sits and meditates, day and night, with his feet tucked up in Buddhistic style. He will continue his meditations till absorbed into Buddha, excepting when he gets hungry; then he walks up to the little temple here, and has himself built up. It is to be hoped he gets hungry pretty often.

We now begin to go up, but must stop at the spring to get a cool drink from the "Dragon's Head," and see how the water, that comes from nowhere and goes nowhere, turns the wheel that strikes the bell "in this house that Jack built." Here is an altar with all the accompanying para-

phernalia, and a niche filled with gods. We journey upward from the spring, with perpendicular rocks on one side and a deep ravine on the other, and reach the "Prospect House." From this point the Chinese say you can "see the heart of heaven and earth." What more can we wish? Over on the next hill is the temple we are searching for, down a long flight of stone steps, still down a rougher, stepless path to the very bottom of the ravine, a weary climb up the hill beyond. When we get there, a few unfinished gods, a basket full of stray paper scraps gathered up carefully to be burned because characters are written upon them, a bunch of dry herbs to burn to drive away mosquitoes, and then — the long walk back again.

Suppose we don't go!

28th August. — This morning early we heard some one inquiring for us. Presently two women came in and asked if a few days since we had seen a young man on the hill, had talked with him about books, invited him to bring his "house people" to see the school at Foochow, etc., etc. Were we the persons? Did he tell his occupation? Yes, we had seen him; he said he was watching a sweet potato patch farther up the mountain, but if they were the friends that wished to see the girls' school, they must wait a month longer and then go to Foochow to see it, not come here. Yes, they knew, they said, but they had something important this morning. Had the boy told what other business he was in? "O yes, he did take a handful of cash from his pocket, and say he made brass cash." Well, the officers had seized him because he worked for a man who made *bad* cash; he was only a boy, the son of the older woman, and she knew forgiveness had power; she did not want any money spent, only two lines written, "Just write and say that I am *your* servant, and then the officers will have to let my boy go." — "But that would not be *true*, would it?" — "No, I only want you to *say* so." — "You know we never saw you before, and have seen the boy but once; you do not wish a false letter written, do you?" — "Yes, just one false sentence to get the boy released; for he will be beaten, and we are in great trouble."

29th August. — This evening there is to be a "big worship," but we shall not be here to see.

A man vowed, if the idols would aid him in a certain undertaking, he would pay one hundred and twenty dollars for ten thousand repetitions of one of the classics. This job was divided out into parts, and some of the priests have been very busy repeating from their books before the different idols. They have finished their task. Among other performances they feed the hungry spirits. A little rice is scattered about for them and a table set; over this presides a fierce — picture, for it is only a rough representation on card-board. It is the duty of this deity to see that all the spirits get a fair share. They say, for instance, there are small-footed women among the spirits, and they might be crowded away by others. A few of the priests dress up and personate certain idols. They have a set of pictures representing transformations in the other world. The very bad are changed to animals of various kinds. I notice in the painting a horse, buffalo, deer, dog, goat, pig, rabbit, chicken, fish, turtle, crab. The next shows starving ghosts wandering here and there. In another they are being somewhat exalted by becoming officers.

2d September. — Last Thursday evening we came down the mountain between the showers. From one point on the road we could see the sea; the sun was shining on it and upon the distant mountains, while near us the hills were dark and the sky threatening. Farther on we could see the showers already falling on the plain, and rapidly approaching us. We reached one of the rest-houses just in time to escape a thorough drenching. After this we had a fine sunset. A dark cloud hid the sun and shaded the valley immediately before us, while away off in the distance the sunlight was pouring down from the bright side of the dark cloud, and completely flooding the hills just there with a soft light. There were heavy showers for several successive evenings. Mrs. Hartwell writes us from Kushan: "A deputation of one hundred and twenty men and lads from seven villages out the West gate came up here to pray for rain, one night, and brought four idols in a chair. They came with drums and banners and shouts, and just as they got into the monastery the wind blew, the thunder roared, and the rain fell. They spent the night and went home in the morning. The priests boasted that the idols were powerful."

A Chinaman has just been telling us of a company of farmers that went three days' journey up to Kucheng, a hundred miles from here, to a large temple, and brought away an idol, and prayed to it for rain. It rained at once. He said if it had not rained, the idol would have been set out in the sun and kept there till it did rain.

A new scholar has come for our school; she is from Yongping, a city one hundred and twenty miles up the river. It is rather difficult getting passage for a little girl on a suitable boat down the rapids, so they did not wait till school commenced, but brought her when an opportunity offered. She is thirteen years old and belongs to a Christian family, is not at all prepossessing, but seems to have a determination to carry out what she undertakes, and will probably make either a useful woman or a very troublesome one. Her name is Chung Mwoi, — spring sister. She was boasting last evening of being able to speak three dialects; but I think, besides the Foochow, she knows only a few sentences.

Foochow, China.

CHINESE BORROWING.

LET me give an illustration of the kind of characters we have to deal with.

One day my teacher told me that on the previous Sunday morning he looked for his best silk pants, but could not find them. He was sure some one must have taken them, but he could not think of any one whom to suspect. In the evening, happening to take up a book to read, he noticed a bit of paper on which were written four lines in Chinese characters, each line containing five characters. He recognized the handwriting as belonging to a friend who had visited him a day or two before. The writing, arranged in Chinese order, and translated as literally as possible, was as follows, beginning, of course, at the right hand, in Chinese fashion, and reading down, in columns —

come	now	wishes	poor
back	go	borrow,	man,
repay	if	afraid	heart
benevolent	earn	you	like
man.	money,	unwilling;	thief's,

The missing pants were accounted for. The teacher's friend was out of money, and, being

afraid a proposal to borrow would be rejected, he had helped himself to the most convenient articles in the room, which he would pawn to meet the present emergency. If sometime in the future he should earn money enough to redeem them, he would do so, and return them to the "benevolent man," whose benevolence, however, seems rather to have been presumed upon. Such a proceeding would seem rather cool at home; but being "according to custom," my teacher took it all very philosophically.

I learned from him that if in China a man is passing through a field of sugar-cane, and finds himself so hungry and thirsty as not to be able to withstand the temptation, he helps himself to the cane, and writes a note similar to the one inserted above, — stating that he is not a thief, and begging that he may be pardoned. It depends upon the owner of the field whether the trespass is pardoned or punished.

Judging from what I know of the character of the Chinese, I suppose the note is only written when there is danger of detection.

— *Missionary Magazine.*

HINDOO REFORMS.

THE work of reform goes steadily forward in India, and gradually, yet surely, the way of the Lord is being prepared. Every point yielded by Hindoos is a point gained by us. It is cheering to see Hindoo newspapers coming forward and advocating female education, remarriage of widows, etc.; for every such step is an advance towards the freedom of Christianity. The following is from the *Surya Prakash*, avowedly a Hindoo paper: —

"Indeed, it is high time for the Hindoos now to introduce the custom of widow remarriages among themselves, even with certain restrictions if necessary. The Hindoos can never enjoy peace of mind and happiness until they come forward to remarry their widows. Without this they will have to see their sisters and daughters committing the horrible crime of child murder. The Hindoos are not unaware that young widows resort to all sorts of drugs, vegetables, and minerals to cover their shame; and on whom, then, does the sin fall?

"The secret cause of the reformers' failure in their attempts to strengthen this wholesome and absolutely necessary custom, is their smallness of numbers. They are outweighed by the heavier orthodox party. Again: the reformers generally act hastily and without firm basis, which enables their opposers to bring them down

and crush with a high hand their futile attempts. The reformers should in a body arm themselves for action and act simultaneously. They should ask their community to argue the point with them on religious grounds, and should attain the height, not by a risky jump, but by slow and measured but sure steps."

The following from another India paper shows the "orthodox" side of the question. The independence of the girl, however, shows the wonderful influence of the reform movement: —

"In Kheirwra, near Broach, a Banian widow has betrothed herself to a young man of her own caste. The event has created quite a *furor* among her relatives and friends, and the caste people of the village, and she apprehends danger to her life. She was a schoolmistress of the vernacular female school at Broach. Her mother has compelled her to quit the establishment, and now keeps her strictly under surveillance. Being about eighteen years of age, she is free to act for herself, and it is believed there is yet a probability of her being released from her present situation through the instrumentality of the collector of the district, who is to be appealed to for protection and support. She was on the eve of being transferred to the charge of the Ahmedabad female school, and the collector would do well to effect her release and transfer her at once. It would be dangerous for her to stay where she is, by all accounts. A safe opportunity only is awaited, I am told, by her people to put her out of the way."

IN different parts of India there are many curious festivals. Some few are common to all India; others are local. At Bombay, once each year, large quantities of cocoanuts are thrown into the sea with certain ceremonies. A Bombay paper thus describes one of these days: —

"Yesterday this annual Hindoo cocoanut festival was celebrated; cocoanuts, *ad libitum*, were thrown into the sea at Back Bay to put it in a good humor towards those who go down to the sea in ships from yesterday, the Hindoo end of the monsoons. Crowds of Hindoos flocked to the sea-shore from about three o'clock to sunset, each with more or less cocoanuts to throw into the briny deep. Men, women, and children, all bent on the same errand, hurried ceaselessly along, across the B. B. and C. I. Railway, down the embankment, and on to the sea-shore. The tide being out, the majority had to walk some distance before reaching the desired goal. On the plain at the back of Marine Lines, there was a fair where the shopkeepers were doing a tremendous trade in cocoanuts. Fakirs and beggars of all descriptions, and in most remarkable attitude, solicited the charity of the passer-by, and by no means in vain. Everything passed off well, only one portion of the railway line being allowed to be used as a crossing, along which a staff of police Sepoys were placed to prevent accidents of any kind."

An India youth, who has yet to go abroad in the world, has been made uneasy with the fear of his sisters or cousins getting on with their lessons better than himself. Thus he describes the gloomy prospect before him : —

"In my opinion, — and I trust the same is the opinion of many others, — I think that if young ladies are allowed so much indulgence as to be examined by government examiners, and placed under regular standards, their pride will naturally be elevated to such a pitch that, should they enter the matrimonial life, they will take so much advantage of their knowledge as to try and domineer over their husbands, and give them their feminine bit of advice, and in fact insist upon their following the same. Imagine to yourself, sir, to what a misery this world would come, that instead of a man governing, he is governed by a woman."

HEATHEN WOMAN'S FRIEND.

BOSTON, JUNE, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE fourth Annual Report of our society may be expected in our next issue.

IS IT NOT AN AUSPICE ?

It is very pleasant to chronicle a new departure, when by it we are led to greater heights, or to broader fields, or into a warmer atmosphere. Such an one has been made by the Maryland Annual Conference of the Methodist Protestant Church in the interests of the Redeemer's kingdom, as they stand related to the Woman's Foreign Missionary Society. At its recent session it passed resolutions commending and indorsing our work, and urging its ministers and members to engage in it through our organization. This strikes us as a very rare and beautiful development of the

spirit of Christian catholicity and zeal. It opens to us a most blessed affiliation of love and labor, and increases hope of closer unity, first in spirit and work, then in fact and form. And if it be the blessed mission of our Society, mission so truly womanly, to knit together in silken bonds of sisterhood the scattered households of our Methodist family, it will be but another proof that the spirit of the Master is with us, and the crown of his favor upon us. We shall accept it as a new blessing, for "Blessed are the peacemakers, for they shall be called the children of God."

Delightfully was the social excellence of this arrangement exemplified in the Union Tea Party given by the Methodist Protestant ladies, in the school-room of their church, corner Aisquith and Fayette Streets, to the Baltimore Branch of the Woman's Foreign Missionary Society.

Representatives of three dispensations — the Master in the midst — were gathered on the mount, when the words broke from enthusiastic Peter's lips : "It is good to be here." He longed there to tabernacle. Representatives from different departments of our Methodist Zion were gathered together on this occasion. Why wonder we were ready to sing, "My willing soul would stay in such a frame as this"? It was "good." Good entertainment first, a thing not to be despised in its way, and to a certain extent, — tea-party being a comprehensive word to include various good things besides, "that cheer and do not inebriate." Then literary and musical supplies were added, lifting it above the mere gratification of creature comforts.

Then the company was good, — a vital matter to the success of any social arrangement. We did not quite resolve ourselves into a mutual admiration society, but as we met and mingled, and interchanged thoughts and sentiments, we Methodists, diversely styled Protestant and Episcopal, voted each other clever people, and very agreeable, and determined to know each other better, and love each other more, — to be more united in our life and work than heretofore. Indeed, it does seem that the truest, warmest, most vital social intercourse is found among Christian people, if only they are Christian, which means always unselfish, trustful, hopeful, cheerful, loving.

Also, the *spirit* of the occasion was good. As we all know, the verb *to be* is conjugated through various moods, and the spiritual and social thermometer is also a mercurial arrangement wrought upon and affected by internal and external influences. The mood of being this time was *potential*, involving the might, could, would, and should of all agreeabilities, and the atmosphere of liberty and love was as light and heat, to make the spirits rise. So good people were at their best, — a condition that if we could make continuous, were a consummation most devoutly to be wished.

Who shall say it is not possible, through the abundant grace vouchsafed?

Lastly, the *cause* in whose name we met, and whose interests we were seeking to promote, was *very good*. And it does dignify and ennoble an occasion to have a noble object in view. The end does sanctify the means, provided, always, the means are such as are susceptible of being sanctified. In the Master's name we met and joined hearts and hands and prayers, saying, "Thy kingdom come, Thy will be done on earth as it is in heaven," and believing that to hasten the coming of that kingdom, we could well afford to banish and bury all sectarian differences; believing also this, that it is His will, as it was His prayer, "That they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us." O, the work is good enough, great enough, and glorious enough to overshadow and obscure all petty differences, to combine and engage the warmest sympathies and most earnest activities of every woman who loves Christ and souls, who loves her sex and humanity. The evangel of the angels heralding the Christ that had come, was glory to God, peace on earth, good-will among men. We as human messengers of the same Christ to those who live in darkness, would take of the same glad evangel of glory, peace, and good-will!

And to this end, with this love in our hearts, with this pledge upon our lips, of united, earnest, consecrated effort to save those to whom womanhood is bane, not blessing, degradation, not dignity, we most heartily welcome the company and co-operation of our Methodist Protestant sisters! May the bond be very precious, and our work doubly blessed!

I. H.

SWEDISH MARIE.

IN our little home circle we have a fashion of talking, now and then, about the women of India and of China, and of the little orphans; while the names of the precious missionaries are household words.

Our Marie, moving noiselessly about, picks up many an idea, but we little knew how *deep* the missionary stories had penetrated her honest Swedish soul. She came into the room one day, her eyes filled with tears, welling up from her overflowing heart.

Handing me a five-dollar bill, she said: "Here, Missis, I geeve tis for te poor wimmens tat neever know notting 'bout Jesu."

I thought of her loneliness, not a relative in this country, — not even an "old friend."

The one family she knew, and with whom she crossed the "big sea," lived in the "North side" before the "Fire" — nothing heard of them since!

I thought of the months she had spent in the Hospital, — her right arm being disabled by a sad accident; then of the months when, in her helplessness, she was kindly cared for by a Christian family — all months without wages. Yet *now*, able to earn only medium wages during a few weeks, she brings her offering of five dollars.

"And, Missis," she said, "me tinks it petter all new and clean." (Marie's life's battle is with the foes to neatness, and she could n't conceal the satisfaction with which she handled the "green-back" "span new.")

"You see, dis will help send dear young ladies to teach te poor wimmens to read Gott's word."

"O, Marie," said I, as delicately as I could, "one dollar will be a large sum for you to give just now —"

"No! no! I geeve tat, — youst tat! Gott ees so goot to me; he make me goot friends; he make me goot home; he make me happy many times." And with an impressive look upward, which was full of faith and trust, she said: "He geeve me *more, more* in my heart!"

O, ye who abound in this world's goods, and yet are indifferent to the interests of heathen women! Ye women that are at ease in Zion, can ye stand side by side with Swedish Marie in that day when the "books are opened!"

M. H. B. H.

Evanston, Ill.

THE LITTLE RED BOX.

To every true Christian's heart the question must often come: "Lord, what wilt Thou have me to do?" And in this day of grand opportunity, this God-honored age, in which He seems *especially* to call forth our energies by opening wide the doors leading to illimitable fields of usefulness, when there can be no uncertainty as to the necessity for *individual* effort, the question must come with renewed force, "What wilt Thou have ME to do?"

It was with a sad voice that this query was uttered by a friend some time since.

Let me give you two pictures of her; one containing the question, the other the answer.

She is sitting in her wheel-chair, from which she cannot move unaided; her countenance tells the story of physical suffering, but also of calm, loving trust in our Father's wisdom and goodness; she is poor in *this* world's goods, but entitled to an inheritance "incorruptible, undefiled, and that fadeth not away"; aye, and enjoying even *now* a glorious foretaste of that inheritance in her realization of the promise, "Lo, I am with you alway."

She has been reading THE FRIEND, and her heart goes out in strong desire after her fettered sisters. She *must* do something, but what shall it be! The one dollar could be saved by self-denial, but can she not do something towards interesting others? With her surroundings, with the obstacles so numerous, is it any wonder her thoughts found expression in the exclamation, "What *can* such a poor, weak creature do?"

Look at her again. It is Sunday afternoon, and the children have come in to see Miss B. She is sitting on the floor with a crowd of loving little ones around her. She is reading to them "Aunt Bella's" stories of childhood in India, or Mrs. Butler's appeals for children's sympathy and aid for their little brothers and sisters across the waters.

The little ones catch the enthusiasm, and "The Little Red Box" becomes the receptacle for many a penny consecrated by her earnest prayer. Where do the pennies come from? Bright-eyed, six-year-old Fannie can tell about some of them. Every day finds her tripping around the room, "setting things to rights," and supplying pure

fresh water for the invalid. Then see the bright flowers! a fresh bouquet every day, through all the summer, culled and arranged by tiny fingers, and for each nosegay, a penny goes into the box. And here is Miss B.'s six-months'-old nephew (whom she earnestly covets for this missionary work), holding in his chubby fist his *first* penny. Aunt B. holds the "Little Red Box," and down goes the coin, rattling merrily among its companions, making music to the baby laughter. Surely it may be said of her, "She hath done what she could."

M. C. F.

Pikesville, Md.

OF the beginning of direct missionary work by our Peking missionaries, Miss Brown writes:—

"Our Woman's Meeting has been conducted by Mr. Wheeler's helper, until the beginning of this year, when we thought ourselves in some degree, at least, qualified to take charge of it. Our ability to *preach* is, as you must imagine, very much restricted by the fact that our audiences must be addressed in Chinese. We have to make especial preparation, first deciding what to say. Then we have our teachers put our words into very simple Chinese, and then we read it over and over to the teacher till he pronounces tone and expression correct. The result of our efforts is so far encouraging. Week before last there were fifteen women in from outside; and as many of them brought their children with them, and our school-girls and the women employed in our compound were also present, we had quite a good-sized audience. This week we had nearly as many. The number varies from week to week, and there are only a few who come with any degree of regularity; but the average attendance has increased since we have conducted the services, and for some weeks quite a number of women have stayed after the meeting to learn to read. Some of them show so much desire to learn, and such perseverance in the novel task, as to make it a great pleasure to us to try to teach them.

"I think you can imagine our delight when the women, by their eager gaze and frequent ejaculations, convince us that they really understand what we are trying to tell them, of the wonderful truths of which they are so ignorant."

THE WOMEN OF SOUTH AFRICA.

THE following, from an article in the February number of "Harper's Monthly," entitled, "*Life in the diamond fields*," gives us a glimpse of the way heathen women live. But for the religion of Jesus, we should be not one whit better off. Human nature is the same, the world over; and except where the Lord Christ has it in hand, it is abominably selfish and tyrannical. Are we thankful enough that we are Christian women? Do we understand "the debt of love we owe"? Whatever others may do, is it not our reasonable service to consecrate all our life to this strong, true, Divine friend, — our elder brother?

The great curse of domestic life among barbarians is here in full force, viz., the utter subjection of the females. They are obliged to be hewers of wood and drawers of water, to till the ground, herd the sheep, and at the same time attend upon their lord and master and their young children. You may well say a Caffre woman has her hands full. Her lot is miserable enough, and but for the law of polygamy it would be unbearable. Any Caffre can have as many wives as he can buy; and if he is rich in sheep and cattle, he travels through the country with a business eye, inquiring into the prices of different daughters, and judging whether they will suit him or not. If he likes a girl (they never fall in love), or her father is hard up and will sell reasonably, a bargain is made, and she goes to his "kraal," there, perhaps, to meet five or six other matrons of the family. This accession is followed by a feast, in which the old wives are congratulated upon having an addition to their laboring forces, while the husband has thus risen another peg in the scale of wealth and ease. Through hard labor, insufficient food, the cares of a family, etc., the women soon become ugly and crabbed. The greatest contrast possible is between the Caffre and his wives. At thirty years old he is sleek and handsome, with a self-contented air, as if enjoying life. At the age of from twenty-five to thirty his wives present a graduated scale of lean, attenuated spectres, with wrinkled faces and lack-lustre eyes. They jealously struggle with one another for the rights of their respective children, while each one has within her breast an eternal fire of hate for her copartners in misery.

Will some one tell us, through the columns of the FRIEND, if any Woman's Missionary Society is doing anything for these miserable Caffre women?

Joliet, Ill.

J. F. W.

MORE PROMOTIONS.

My mother, Mrs. H. B. Janes, entered into rest March 31st, after a most active, useful life — fifteen years of which were spent as the wife of a pioneer Methodist preacher.

A widowhood of thirty years' duration revealed wonderful strength of character and remarkable faith in God which brought her safely unto "the valley of the shadow of Death," at the age of sixty-five.

She was an enthusiastic friend of the Woman's Foreign Missionary Society, being a life member of this as well as the Parent Branch, was among the earliest subscribers to the "Heathen Women's Friend," and was the first to inspire her child with the magnitude of this glorious cause.

Mrs. W. A. INGHAM.

Mrs. CATHERINE A. MANSELL, widow of the Rev. Thomas Mansell, of New York, and one of the vice-presidents of the Northwestern Branch of the W. F. M. S., died in Chicago, Ill., Dec. 30, 1872.

For more than forty years Mrs. Mansell was a diligent worker in the church, in mission schools, as assistant superintendent in Sabbath schools, as leader of the ladies' class; and she was also one of the founders of the Orphan Asylum in Watertown, N. Y.

Though abundant in labors, when the Woman's Foreign Missionary Society was organized, she entered into the work with all the zeal of her earnest heart. During her illness there never was heard from her lips a word of complaint. Sometimes she would say, "If it be the Lord's will, I would like to work longer for the cause of Christ, but I am in his hands, and living or dying, I am the Lord's."

Speaking of the mission work she said, "Next to my family and my class, that work lies nearest my heart."

Just before her death, she distributed among her friends the "Missionary Leaves." This was her last work. With the words "Blessed Jesus" on her lips, she "entered through the gates into the City."

She is with us no longer, but the example of an earnest Christian remains for us to imitate.

M. H. B. H.

Mrs. MAY D. BREWSTER, president of the Brookfield (Mass.) Auxiliary, breathed out her pure life on the eve of April 10th, just as the sun was sinking beneath the western hills; and as that departing cast its shadows over the earth, so did her departure cast long and dark shadows across the pathway of many a loved earthly friend and laborer in the church. Faithful and earnest in every duty, her memory is precious. We laid her away on Easter Sabbath, that precious day to all Christendom, and especially does it come with sacred power to us when we are called to say "dust to dust." May her mantle fall on our shoulders. May Christian laborers multiply till every dark habitation shall be made light — because JESUS is there.

Mrs. L. SHERMAN,

Corresponding Secretary.

So long Thy power hath blessed me, surely still

'T will lead me on!

Through dreary doubt, through pain and sorrow, till

The night is gone;

And in the morn, those angel faces smile,

Which I have loved long since, and lost awhile.

Mosair.

—THE question is already raised in India in regard to donating the public revenues of the temples to the interests of popular education. The native Christians are reminded, by one of the leading journals, of their right to a portion of the vast sums now devoted to mosques, monasteries, and temples.

—Miss Carpenter, an English lady now in America, went to India a few years since, and endeavored to promote female education on a purely secular basis. Though receiving liberal government grants from Lord Lawrence for these normal schools, her efforts have utterly failed. The government now recognizes the fact, that the instruction of women must be based on religion.

—At the German farewell meeting, given to the out-going missionaries to Bulgaria, one of the speakers gave an instance that occurred in his charge, where an elderly female member of his congregation, earning a livelihood by the work of her hands and the sweat of her brow, consecrated one hour of her labor each day for the missionary cause of the church, and promptly paid the results of her earnings. Whereupon Dr. Eddy exclaimed, "One thousand such washerwomen would wash the world from sin."

—THERE is a hint in the first sentence of this brief report from Tonica, Ill., which we commend to all,— "The half hour of prayer ensures good meetings. We hold our meetings monthly, devote a half hour to prayer, then attend to the regular business of the Society, then sew or read, and sometimes both. We have good meetings, and feel blessed in our work.

"In November, by vote of the Society, we decided to take a Scholarship in the Christian Girls' School, India. In December, we gave an oyster supper in the parsonage, cleared \$24.87, — had on hand \$5.75 we had earned by sewing, and a good sister added \$2 proceeds of the sale of her missionary turkeys.

"Reserving a small sum to earn more with, we have sent to the Branch Treasurer \$32.00, on the first payment. Considering our number and ability, we think we have cause for gratitude."

Children's Corner.**A SHENDY RIDE IN CHINA.**

BY MISS S. H. WOOLSTON.

ON our way hither we spent a few weeks at Chefoo, and while there, rode out to Tungechow in a shendy. Do you want to know what that is? It is Solomon's chariot; and if you would like to try it, just take an oyster wagon (I am from New Jersey, you know), cover it with a mat in place of a sheet, no wheels, but instead thereof shafts, standing out back as well as front, then you are to have one mule before and another behind. Be careful not to hitch the hind mule to match the front, or one will pull one way, and the other the other, and you will not get along very fast. The shafts at either end are made fast to a stool, and after you get in, these stools are lifted up and placed over the pack-saddles of the mules on which they fit. At first the mules kick, and run backward, trying to throw off the shendy, which they sometimes succeed in doing, but after awhile they get tamed down a little, and go off on a jog-trot. Then you have an alternation of every known motion, and a mingling of every unknown under the sun. First you are sifting in a pepper box, then shaking in a sieve, and again churning like a bottle of milk, dancing up and down, jogging sidewise, crosswise, lengthwise, winding up with a good hard shaking backwards and forwards, such as the schoolmaster used to give the naughty boys at school. And so you go on with repetitions and variations indefinitely. You always have a shendy to yourself, and ride along in lonely grandeur while your driver runs near by, munching the melons that grow by the wayside.

We spent one night on the way at a Chinese inn. We had in our company one gentleman, four ladies, a baby and its nurse, and a frisky little black dog. The gentleman slept in his shendy out in the court-yard, surrounded by mules, donkeys, and dogs, where he breathed the air of heaven, unless, indeed, he found it mostly the breath of cattle; the rest of us — we were seven, including Topsy — slept inside, or tried to, on three stoves. The stove, which serves for a bed in the north of China, is simply a brick furnace, built in a corner or across one

end of the room; a straw mat is spread on this, and you have a bed without any further ado. In winter the natives kindle a fire under the bed, that is to say, in the oven of it, and so keep warm without much covering. Just imagine yourself roasting and toasting all night long. As it happened to be the 25th of July, we did not enjoy the luxury of sleeping over a fire. But I must tell you how we succeeded when we lay down to pleasant dreams. Three sides of our room were dead wall, in front we had a double door closed, and two windows of paper instead of glass. There was no air to breathe, so I employed myself in thrusting my fingers through and through the tiny panes, inviting the sweet zephyrs to enter. None came, however; still we got along without them. With the mosquitoes, the sand flies, the — is it genteel to say fleas? — headaches and heat, the night wore away and morning dawned.

We passed through one or two towns where the rebels had burned and battered some of the houses, and near several high hills with fortifications on their summits. When the rebels come to pillage a town, the inhabitants flee to the fortified hill-tops to defend themselves.

Tungchow is a quiet place, with clean broad streets, some of which are paved with millstones. While there I heard some one remark, What different ideas English and Americans have of matters and things. An Englishman had inquired "Why the Chinese cut all these paving-stones round, and marked them in this peculiar way," while the American said, "It must have taken a great many years of grinding to wear out so many millstones." There are two separate towns, each surrounded by a wall. The way it happened was this: The Chinese walled in their harbor to protect their vessels from pirates, and then partly filled it in, and built a city.

They spoiled the harbor so that no large vessels could enter, and spoiled the city too, for it consists of a pond of water and not many houses. This is called the water-city, to distinguish it from the city proper.

Up on a high hill overlooking the water-city, is a temple to the sea, where the cool winds blow all through the summer. In the grounds are several sacred rocks, said to have fallen from heaven.

Down under the cliffs, and almost under the temple, they told us, was a cave. I immediately felt the necessity of going down into it, and went. I was rewarded with wet feet, soiled dress, and a handful of tiny black spiral shells. We went down by steps cut in the rock, close to the sea, and it was a nice place to look for the sea-anemones, which we did not find. Over on the other side of the hill is the foreign cemetery overlooking the sea. It is a wild, quiet spot, where one need not dread to be buried.

At Chefoo I found "the bank where the wild thyme grows." It was beautiful.

Chefoo is not Chefoo, but Yentai. Brooms grow there already made; they are very pretty shrubs, growing, not unlike the box in form, but very different in leaf and color. When ripe, you have only to strip off the leaves and seeds, and there are the brooms for you.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Orono, Me.	Miss Belle S. Allen,	19	5
Norwich, Ct. (Central Ch.).	Mrs. C. F. Geer,	60	20
	Mrs. Wm. F. WARREN, Cor. Sec.		

Life Managers. — Lynn Common: Mrs. E. M. Richardson, Mrs. G. F. Poole.

Life Members. — Miss F. A. Spinny, Mrs. Edward Pease, Rev. L. G. Bidwell. Lynn Auxiliary: Mrs. S. M. Chase, Miss Pauline Walden; Miss Clara Poole, Miss Abby Bowen. Cambridge, North Avenue Church: Mrs. Rev. J. A. Lansing, by the Society; Mrs. H. H. Johnson, by Mrs. Tufts. Springfield, Mass.: Mrs. J. F. Chapman. Middlebury, Vt.: Mrs. Rev. A. F. Bailey. Montgomery, Vt.: Mrs. Rev. W. B. Howard.

JENNIE F. WILLING, Cor. Sec.

NORTHWESTERN BRANCH.

Grand Traverse, Mich.	Mrs. Rev. J. W. Miller,	29	
Lambertville, Mich.	Miss Millie Phelps,	11	8
Pleasant Ridge, Ill.	Mrs. M. A. Chaney,	13	
West Bureau, Ill.	Mrs. M. A. Chaney,	30	9
Amber, Mich.	Mrs. David Conrad,	12	4
Ludington, Mich.	Mrs. Samuel Frisbee,	38	6
Whitehall, Mich.	Mrs. M. L. Calkins,	14	3
Hart, Mich.	Mrs. Rev. Chas. Howe,	12	
Pentwater, Mich.	Mrs. M. F. Suowden,	29	7
Muskegan, Mich.	Mrs. Flora L. Ripley,	30	5
Dayton, Ind.	Miss Josie Royal,	26	11
State St. Ch., Chicago, Ill.	Mrs. M. R. Wood,	6	10
Monticello, Ind.	Miss Mary V. Heatherington,	31	14
Dover, Ill.	Mrs. Abbie Jordan,	44	4
Delphi, Ind.	Mrs. Susan Cartwright,	26	21
Corvinton, Ind.	Mrs. Dr. S. Jones,		
Perrysville, Ind.	Mrs. H. E. Compton,	1	1
Newport, Ind.	Mrs. Fannie Rhodes,		
Montezuma, Ind.	Mrs. Mollie Vallandigham,		
Clinton, Ind.	Mrs. M. Whitcomb,	10	
Zionsville, Ind.	Miss Mary Laughlin,	26	14
Montague, Mich.	Mrs. C. C. Burroughs,	19	1
New Buffalo, Mich.	Miss Susie Robbins,	11	4
Springfield, Ill., 1st Church,	Miss M. M. Hammond,	80	53
Springfield, Ill., 2d Church,	Mrs. J. O. Sampson,	46	18
Springport, Mich.	Miss Martha Deckir,	26	10
Griffith's Church, Mich.	Miss Amelia Giddings,	12	8
Ridgeway, Mich.	Miss Emma Wheeler,	31	26

Life Members. — Rev. J. W. Agard, Wyoming, Ill. Miss Rosa C. Hayes, Wyoming, Ill. Mrs. C. P. Clark, Waverley, Ill.

CINCINNATI BRANCH.

South Charlestown, O.	Mrs. Emma M. Allen,	40	37
Waynesville, O.	Miss Lola Zell,	47	44
Raper Chapel, Dayton, O.	Mrs. George P. Clark,	47	29
Middleton, O.	Mrs. E. Christniel,	30	21
Williams Chapel, South Charlestown, O.	Mrs. Susan Woosley,	14	19
Fletcher, O.	Laura Christman,	14	7
Morrow, O.	Miss Vena Mounts,	50	13
Fairmount, O.	Mrs. Lizzie Hortley,	35	25
Wapohanetta, Black River, O.	Mrs. Melissa Carr,		3
Marysville, Harding Co. Dunkirk, Hardin Co.	Miss Lizzie Dempster,	23	11
Huntersville, O.		23	11
Pemberton, O.	Mrs. E. Smith,	10	5
Mingo, Champaign Co.		8	
Cambridge, Gurnsey Co.	Miss Agnes Hunter,	30	4
Graittoit, Licking Co.	Mrs. R. H. Brown,	20	7
College Corner, Butler Co.	Mrs. S. P. Armstrong,	12	6
Mt. Tabor, Champaign Co.	Mrs. S. A. Lockwood,	17	22
Putnam Aux'y, Zanesville, O.	Miss Lucy Hunter,	26	
Mendin,	Mrs. Kate R. Thomas,	15	51
Felicity, Clermont Co.	Anastasia Richards,	17	12
Pratt or Jasper, Shelby Co.	Mrs. H. E. Draven,	55	30
Buckhannon, West Va.,	Mrs. Capt. J. W. Hearener,	43	8
Clarksburg, West Va.	Miss Ella V. Thoru,	45	8
Volcano, West Va.	Miss Sue Vinton,	85	20
Brandonville, West Va.	Miss Mattie P. Hagans,	42	21
Parkersburg, West Virginia,	Mrs. A. E. Baldwin,	16	5

Life Members. — Mrs. Aseneth Hubbard, West Virginia. Mrs. Rev. Wm. Jones, Marion, O. Miss Libbie Shields, Marion, O. Mrs. Mary O. Wilbur, St. Paul, Cincinnati, O. Mrs. Redmen, St. Paul, Cincinnati, O. Mrs. Rev. S. W. Davis, West Virginia. High St. Church, Springfield, O., one Bible Woman. Mrs. Carrie D. Allison, one to be named Hannah Moore Allison. Mrs. E. H. Clark, of Mt. Pleasant, O., will support a child to be named *Miscourt Clark Ricks*. Mrs. Ruth Wykoff, of Berea, and Mrs. James Hedges, of Urbana, each pledge the support of one.

MRS. R. R. MERRIDITH, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY

APRIL 1ST TO MAY 1ST.

NEW ENGLAND BRANCH.

Maine. — Portland Auxiliary, thro' Mrs. Dr. E. Clark, \$15.00; Orono Aux'y, thro' Miss Belle S. Allen, \$6.50; Mrs. Rev. Geo. Pratt, \$1.00; Wilton Aux'y, thro' Miss Hannah W. Eaton, \$16.00. Total, \$38.50

New Hampshire. — Nashua, from Maine St. Ch. Mite Boxes, \$2.75; Dover Aux'y, thro' Mrs. W. A. Morrell, \$9.00; Lebanon, thro' Mrs. John Perrin, \$11.00; Rochester Aux'y, thro' Mrs. D. J. Smith, \$18.00; Mrs. Smith's Mite Box, \$1.75; Hudson, Miss C. A. Warson, \$1.00; thro' Mr. J. P. Magee, at Conference, Fisherville, \$2.00; E. Franklin, \$3.00; Haverhill, \$1.00; E. Haverhill, \$1.35; Colebrook and Columbia, \$1.25; W. Unity, \$11.32; Grantham, \$1.50; Alexandria, \$1.00; Hudson, \$1.00; Amherst, \$1.00; Chesterfield, \$4.00; Greenland, 70 cts.; Amesbury, \$1.75; Salem, Pleasant St., \$20.00; Derry, \$1.00. Total, \$95.57

Vermont. — Ascutneyville, through Mrs. C. J. Haskell, \$5.00; St. Albans, thro' Mrs. E. M. Beeman, Charlie and Kittie Woodworth's Mite Box, \$2.00; Allie Coopers, \$1.00; South Royalston, thro' Mrs. Rev. W. J. Kidder, \$9.50; Middlebury, thro' Mrs. J. W. Lovet, \$80.00; thro' Mrs. T. L. Guernsey, Wardsboro' Aux'y, \$11.00; Bellows Falls, \$1.00; Mrs. Geo. W. Kennedy, 25 cts.; Montgomery, to constitute Mrs. Rev. W. B. Howard Life Member, \$20.00; Waterbury, \$1.00; Vermont Conference, through Mr. J. P. Magee — Pittsfield, \$2.80; Rochester, \$7.00; Middlesex, 90 cts.; Lyndon, \$14.00; Sheffield, \$1.00; Craftsbury, \$18.00; Proctorsville, \$8.07; W. Windsor, \$20.00; Athens, 30 cts.; Wilmington, \$5.00; Essex, \$1.50; Colchester, \$13.33; Waterbury Centre, \$1.50; Sheldon, \$10.35; Bakersfield, \$1.00; Alburgh, \$14.00; N. Hero, \$2.00; Williamstown, \$4.05; Plainfield, \$1.00; Worcester, \$2.00; Bethel, \$2.00; Elmore \$1.50; Corinth, \$2.00. Total, \$264.05

Massachusetts. — Cambridge, North Ave. Aux'y, thro' Miss L. A. Campbell, receipts from supper, \$21.00; membership, \$6.00; Mrs. Samuel Tufts' Mite Box, \$29.00; Lynn Common Aux'y, thro' Mrs. E. Richardson, \$140.00; from the Ladies' Missionary Meeting, \$47.62; Lynn Aux'y, thro' Mrs. H. S. Humphrey, as follows: Boston St. Ch., \$81.73; St. Paul's, \$36.50; Glenmere, \$1.67; South St., \$9.25; Mite Boxes from Miss Emma Newhall, \$3.50; Miss Mary Cross, \$2.50; Mrs. Mary P. C. ne, \$1.50; in all, \$136.65; East Saugus Aux'y, thro' Mrs. S. M. Philbrook, \$12.00; Peabody Aux'y, thro' Mrs. M. L. Stiles, \$9.50; Jamaica Plain, Rev. S. C. Carey, \$5.00; Chatham, Mrs. S. Nickerson, \$1.00; Worcester, Grace Ch., thro' Mrs. Rev. Knowles, \$11.00; Springfield, thro' Mrs. E. M. Stone, \$25.00; I. B. Stevens' Mite Box, 25 cts.; Orange, M. H. Mitchel, \$1.00; New England Conference, thro' Mr. J. P. Magee, Rockbottom, \$2.50; East Douglas, \$1.00; Oxford, \$2.00; Day, at Fitchburg \$2.00; Cherry Valley, \$2.00; Ware, \$1.00; Easthampton, \$7.00; Wakefield, \$5.25; Nahant, \$10.00; Gloucester, Elm St., \$2.00; Rockport, Mrs. Wm. Knutsford's Mite Box, \$4.10; Member, \$1.00; Charlton, \$1.00; Athol Depot, \$5.00; Hubbardston, \$10.55; Townsend, \$1.00; Clinton, \$4.00; South Belchertown, \$1.00; Cliftondale, \$1.00. Total, \$499.42

Rhode Island. — Providence Conference Centre Ch., thro' Mrs. Holmes, from Mrs. M. N. Atkins, for a Bible Reader, \$5.00; member, \$1.00. Total, \$6.00

Connecticut. — Middletown Aux'y, thro' Miss Ettie M. Northrop, \$37.50. Total, \$7.50

Total \$940.84
706 Tremont Street. MRS. THOMAS A. RICH, Treas.

NEW YORK BRANCH.

FEB. 20TH, 1872, TO APRIL 1ST, 1873.

New York. — Harlem Aux'y, through Mrs. S. B. Fay \$32.50; Brooklyn, E. D. Aux'y, thro' Mrs. H. G. Law, \$92.00; Central Church, thro' Miss E. Kennedy, \$14.25; Washington Square Ch., thro' Mrs. G. Myers, \$10.00; St. Paul's Aux'y, thro' Mrs. H. B. Lane, \$303.45, — (of which \$30.00 from Mrs. James Stewart, for orphan Lottie G. Stewart) \$12.00 annual subscription; \$30.00 from Miss Elizabeth A. Thorne, for support of Lucy Scott Thorne, \$25.00 from Mrs. C. Colgate, for medical outfit of Lourina Colgate; \$25.00 from Mrs. Edwin Hyde, for medical outfit of Sarah Mead; annual subscription of Mrs. James Harper, \$104.00; Mrs. Dr. Foss, \$5.00; Mrs. Battershall, \$11.00; Mrs. Freeman's collections, \$52.45; Harry's Mite Box, thro' Mrs. Holdich, \$2.00; 18th St. Church, thro' Mrs. J. B. Smith, \$5.00; 37th St. Ch., thro' Mrs. Hamilton, \$9.00; sixty-first Mission, thro' Mrs. Roberts, \$2.00; Fishkill Aux'y, thro' Mrs. Wm. Browning, \$16.50; Mrs. Holstein's Mite Box, \$2.00; Newark Aux'y, thro' Mrs. Eva Putnam, for support of orphan Naomi D. Newark.

\$18.00; Chenango Forks Aux'y, thro' Mrs. H. R. Clarke, Binghamton, \$6.00; Watertown Aux'y, Arsenal St. Ch., through Miss Almira H. May, \$21.00; Brooklyn, L. I., Aux'y, thro' Mrs. M. A. Tremaine, \$281.73; Washington Av. Ch., thro' Mrs. Hamilton, Mrs. Blood and Mrs. Horsford, \$45.00; 7th Av., thro' Mrs. Stout, from Mr. Quinn, \$30.00, to support an orphan, Annie E. Quinn; Mite Boxes from Minnie C. Quinn and Edith Anderson, \$10.00; Washington St. Ch., thro' Mrs. Tremaine, \$20.00 from Mrs. Capt. Spinney, to make Mrs. Mary A. Powell a Life Member; \$8.60, Mite Box, Mrs. Tremaine; 18th St. Ch., thro' Mrs. Shriver, \$18.00; Nostrand Av. Ch., thro' Mrs. Lee, from Mrs. Healy, \$2.00; Simpson Ch., thro' Mrs. Sleight, \$12.15; Mite Boxes, Mrs. Weekes, \$1.80; Mrs. Walls, \$1.00; Mrs. Vogt, \$1.58; S. S., \$2.90; Mrs. Moses Odell, for medical outfit of Sarah Odell, India, \$25.00; Washington Av. Ch., by Mrs. Blood and Miss Hanford, \$25.00; proceeds of Fair held by Kittie and Annie Hamilton, \$30.00, of which \$20.00 to make their mother, Mrs. Charlotte M. Hamilton, Life Member; 7th Av. Ch., per Mrs. Higley, \$2.00, also \$5.75; Mite Box, Miss Mary Copeland, and \$1.00, Mite Box, from Mrs. Stimson; 7th Av. Ch., Mrs. C. W. Harris, \$3.00; Hanson Place, thro' Miss Korminski and Miss Greenwood, Mrs. Prince, \$10.00; Mrs. Perrigo, \$5.00; Mrs. E. W. Lobu, \$1.00; Mrs. E. W. Brown, \$1.00, and from others, \$5.00; Nostrand Av., thro' Mrs. Healey, \$2.00; De Kalb Av., thro' Mrs. Keisey, \$2.00; York St. Ch., 80 cts.; Fleet Street, per Mrs. Lewis, \$13.80; 7th Av., thro' Mrs. Stout, \$6.00; Hudson Aux'y, through Mrs. A. Behrens, for Bible Reader, Catharine L. Hudson, \$17.00; Dauby Aux'y, thro' Mrs. Emily F. B. Hiorus, \$14.50 (which with \$5.50 previously sent to constitute Mrs. Mary Seeley Life Member); Montezuma Aux'y, thro' Miss Cecelia B. Houghton, \$40.00; \$25.00 of which are proceeds of watch and chain given by Miss Jane Frazer, of Watertown, N. Y.; of this sum, \$20.00 is to make Miss Jane Frazer a Life Member, and \$20.00 to constitute Miss Cecelia B. Houghton Life Member; Utica Aux'y, thro' Miss Susan S. Gregg, \$52.00, of which \$30.00 is for support of orphan Louisa Lindon Kingsley, and \$20.00 to constitute Mrs. Susan S. Gregg Life Member; Cazenovia Aux'y, thro' Mrs. D. E. Haskell, \$9.00; White Plains, Av. Ch. Aux'y, thro' Rev. J. E. Gorse, \$8.50; Rochester Aux'y, through Miss Carrie E. Tuttle, \$40.00, of which \$20.00 by Miss Mary W. Jones, to constitute Miss Sarah Gilbert a Life Member, and \$20.00 by Miss Eliza Stewart, to make herself a Life Member; Mexico Aux'y, through Mrs. H. C. Peck, \$3.25; Owego Aux'y, thro' Mrs. C. E. Young, \$11.00; Plattsburg Aux'y, thro' Mrs. A. Williams, for medical missionary, \$40.00; Castle Creek Aux'y, thro' Mrs. A. W. Beach, \$12.25; Geneva Aux'y, through Miss H. Hayes, for Bareilly medical Hospital, \$15.00; Ogdensburg Aux'y, through Miss Ellen Morris, \$23.00; Troy Aux'y, through Mrs. Joseph Hillman, for Woman's Hospital at Bareilly, \$100.00; Cohoes Aux'y, thro' Mrs. R. T. Craley, towards support of Miss Pultze, \$20.50; Troy Aux'y, towards support of Miss Pultze, \$167.95, of which \$20.00 from the Say and Do circle of State St., to constitute Mrs. A. A. Thompson a Life Member; Herkimer Aux'y, thro' Mrs. Rev. Wm. R. Cobb, \$20.00, the balance of \$30.00 (\$10.00 having been previously paid), to support an orphan, Lottie Snell; proceeds of photographs by Mrs. Cobb, \$1.25; West Charlotte Aux'y, through Mrs. Maria H. Tupper, \$5.00; Dunkirk Aux'y, thro' Mrs. L. H. Hould, \$3.00; Phelps Aux'y, thro' Mrs. J. T. Gilmore, \$15.90; Plattsburg Aux'y, thro' Mrs. A. Williams, \$2.00; Tarrytown Aux'y, thro' Mrs. Wm. De Revere, for Bible Reader, Helen W. Cobb, \$22.30; Windham Centre Aux'y, through Miss Georgie Lewis, \$13.30; Syracuse Aux'y, through Miss Clara Andrews, \$154.51, \$30.00 of which from 1st M. E. Ch., Syracuse, for support of orphan, Marilla Pierce, and balance for Life Members yet to be named; South Lansing Aux'y, thro' Miss Ellen Minier, \$7.00; Newburg Aux'y, thro' Mrs. J. M. Stontenburg, \$50.00; Mechanicsville Aux'y, through Mrs. E. O. Howland, to be applied to the support of Miss Pultze, \$27.00; Fredonia Aux'y, thro' Miss E. Richardson, \$19.25; Glenn's Falls Aux'y, through Mrs. Sarah F. Platt, \$38.00, of which \$30.00 by Mrs. Elmore Platt, to support an orphan, Harriet P. Baldwin; Ilion Aux'y, through Mrs. T. B. Shepherd, \$50.00; Weedsport Aux'y, thro' Mrs. O. W. Burritt, \$8.00; North Chatham Aux'y, thro' Mrs. B. Nichols, \$25.00; Schnectady Aux'y, thro' Mrs. Alice Y. Wells, for support of orphan, Maria Atwell, \$30.00; Penn Yan Aux'y, thro' Mrs. J. M. Latimer, \$11.00; Sing Sing Aux'y, through Mrs. Mary E. McCord, \$19.65; Pulaaki Aux'y, thro' Mrs. Rebecca T. Lore, \$27.25; Marcellus Aux'y, thro' Mrs. Lore, \$12.05; Victory Aux'y, by the same, \$5.00; Jacksonville Aux'y, through Mrs. Dr. Clarke, \$4.00; N. Y. Mills Aux'y, thro' Mrs. Hillman, from Mrs. Rev. O. C. Cole, \$11.00; Ithaca Aux'y, thro' Mrs. H. Gee, \$34.00, of which \$20.00 from Mrs. A. King,

to constitute herself a Life Member, the money to be applied to the Woman's Hospital at Bareilly; Fulton Aux'y, thro' Mrs. S. Osborne, \$9.00; Geddes Aux'y, thro' Miss Libbie Throop, for support of orphan, Cornelia Duncan, \$30.00; Elmira Aux'y, thro' Mrs. E. K. Weaver, \$61.97; Harlem Aux'y, thro' Mrs. Fay, \$100.00; Mrs. Jane Duff, for Women's Hospital at Bareilly, \$100.00; Trinity Aux'y, through Mrs. O. E. Miller, \$6.00; Mite Box, Mrs. O. E. Miller, \$1.83; St. Paul's Aux'y, New York City, through Mrs. H. B. Lane, \$83.00; Mrs. Van Boskirk's Mite Box, \$9.00; Mrs. B. F. Clark's Mite Box, \$6.00; Frank McAllister, Mite Box, \$1.00; Hannah Schaffer, for Mite Box, \$1.50; Mrs. W. F. Martin, Mite Box, \$1.52; Mrs. K. Stagg, \$4.97; 53d St., Mrs. W. F. Martin, \$1.00; Laura Bordeu, Mite Box, 38 cts.; Mrs. Ryer, Mite Box, \$1.83; Mrs. H. Hyde, Mite Box, \$2.10; Castile, from Mrs. A. J. Ballard and Mrs. Dr. McMahon, for Women's Hospital at Bareilly, \$16.40; 18th St. Ch., through Mrs. Reinhart, \$8.00; Helen F. Smith, \$1.00; H. F. S. Mite Box, \$3.63; Binghamton Aux'y, thro' Mrs. N. T. Childs, \$200.00, \$60.00 of which to constitute Mrs. R. Darrow, Mrs. O. E. Bump and Mrs. Rawlinson, Life Members, and for support of Bible Reader, Nellie Peters, and \$30.00 for orphan, Rose Whitney, and \$100.00 from Mrs. N. T. Childs, for Women's Hospital in Bareilly; Jonesville Aux'y, through Mrs. F. B. Wetsell, \$15.00; Cazenovia Aux'y, thro' Miss C. Brightman, from Mite Boxes, \$1.00; Binghamton District, thro' Mrs. Mary E. Browne, \$8.00; Maine Aux'y, thro' Rev. James N. Lee, \$9.00; Canandaigua Aux'y, thro' Mrs. Wm. Tozer, \$20.00. Interest to April 1st, \$21.40. Total, \$2,728.37

New Jersey. — Paterson Aux'y, thro' Sarah A. Willett, \$18.30; Passaic, thro' Mrs. John M. Howe, for medical outfit of Emeline Howe, \$25.00; Ocean Grove Aux'y, thro' R. B. Beegle, \$5.00, and by the same from Mount Holly M. E. Ch., \$19.00; Newark Aux'y, for support of orphan, Helen Crane, \$30.00; Jersey City Heights Aux'y, thro' Miss Jane Atkinson, \$53.22. This includes the proceeds of the following Mite Boxes: Miss Mecker, \$1.86; Mrs. Wood, 40 cts.; Mrs. Clement, \$1.00; Mrs. Lockwood, \$1.00; Miss Atkinson, \$5.60; Mrs. Schureman, 50 cts.; Mrs. C. R. Barnes, \$3.46; Mrs. Van Zile, \$1.56; Mrs. Ackerman, 84 cts. Of the above, \$53.22, \$40.00 is to be applied to Life Memberships of Mrs. R. B. Lockwood and Mrs. Rebecca Sterling Porter, and \$6.85 is balance due for support of Rebecca Sterling Porter; Jersey City Aux'y, proceeds of Mite Boxes for balance of support of orphans, Margaretta Bertine and Grace De Vinne, \$40.22; Morris Co., thro' Mrs. Kidder, \$32.90. Total, 223.64

Grand total, \$2,952.01

New York. — APRIL. — Norwich Aux'y, thro' Mrs. Mary S. Wheeler, \$32.00; Candler Aux'y, thro' Mrs. E. B. Bush, \$6.75; Tarrytown Aux'y, through Mrs. Pratt, \$20.39, of which \$10.39 from Mite Boxes; N. Y. E. Conf., through Rev. T. N. Laine, \$26.30; Brooklyn Aux'y, thro' Mrs. M. A. Tremaine, \$351.55; Wyoming Conf., thro' Mrs. Dr. H. K. Clark, \$10.50; viz. (Chenango Co., \$1.00; Marathon, \$1.00; Hartinuk, \$2.00; Morris, \$1.00; Fly Creek, \$1.00; Spencer, 50 cts.; Nichols, \$1.00; Newark Valley, \$2.00; Caroline Centre, \$1.00); Syracuse, thro' Mrs. J. T. Peck, for support of orphan, Persis Peck, \$30.00; Potsdam Aux'y, thro' Mrs. E. W. Leete, \$35.00; New York City, 30th St. Ch. Aux'y, thro' Miss E. Burling, \$21.50; Mrs. C. Burling, to name an orphan Eleanor Burling, \$30.00; Sing Sing Aux'y, from Mrs. H. Baker for medical outfit of Emma Baker, \$25.00; Central Church Aux'y, thro' Miss E. Kennedy, \$6.00; Mrs. Havemeyer's Mite Box, \$13.60; St. Paul's Church Aux'y, through Mrs. Lane, \$60.63, of which \$50.53 collected by Mrs. Freeman, and \$10.00 Membership from Mrs. Odell thro' Mrs. Stuart; Alanson Ch., \$5.00; Bedford St. Ch. Aux'y, thro' Mrs. Reed, \$19.14; Allen street, thro' Mrs. McAllister, for medical education of Margaret Shady, \$80.00; Fairhaven Aux'y, through Mrs. Cynthia Thompson, \$40.10; N. Y. Conf., thro' Mrs. Skidmore, \$11.50 (viz., Hart's Corners, \$2.00; Hope M. E. Church, \$5.50; Poughkeepsie, \$4.00); North Chatham, \$18.00. Total, 3,766.11

New Jersey. — Newark, Halsey St. Church Aux'y, thro' Mrs. Knowles, \$60.00; St. Paul's Ch., Newark, thro' Mrs. Isaac Cole, for support of orphan, Eliza Tiffany, \$30.00; New Providence Aux'y, thro' Mrs. S. A. Palmer, \$8.75; Newark Conf., thro' Mrs. Dr. Crane, \$137.00; viz. Chatham, \$3.00; St. Paul's, Jersey City, \$30.00; Lafayette, Jersey City, \$5.00; Bayonne, \$5.00; Asbury Ch., Hackensack, \$51.00; Rockland Lake, \$2.00; Mt. Zion, \$1.00; Washington, \$25.00; Phillipsburg, \$5.00; Cokesburg, \$2.00; Bernardsville, \$2.00; Forresterburg, \$2.00; Decker-town, \$2.00; Libertyville, \$2.00). Total, 235.75

Grand total, \$4,001.86
P. O. Address, 245 Broadway. MRS. ORANGE JUDD, Treas.

CORRECTIONS. — Attica should be Utica, in December number, and in January number, for Louisa Lindon Kingsbury, read Louisa Lindon Kingsley.

NORTHWESTERN BRANCH.

MARCH 1st to MAY 1st, 1873.

Illinois. — Cass, \$6.45; Chicago, Grace M. E. Ch., \$18.00; Rockford, 3d St., \$10.00; Rossville, \$20.00; Elgin, \$23.90; of this amount, \$3.90 towards Life Membership of Mrs. N. H. Artell, the remainder towards "Elgin Bible Woman"; Ottawa, \$20.00; Geneva, \$14.00; Rock Island, \$15.00; Morrison, \$9.00; Chicago, Trinity Ch., Mrs. Wm. Wheeler's Mite Box, \$1.24; Ch. Aux'y, \$5.00; Peoria, Hale Chapel, \$5.00; Stillman, \$10.75; of this amount, \$6.00 towards Life Membership of Lilly Tracksler, the remainder for Miss Swain's Hospital; Litchfield, \$4.50; Bloomington, 1st Ch., \$13.00; Roscoe, \$5.00; Freeburg, \$2.50; Chicago, St. Paul's, \$2.00; Griggsville, \$8.50; Marengo, \$4.50; Saybrook, \$5.50; Plainfield, \$10.40; Chicago, Centenary M. E. Church, \$27.25; Peotone, \$31.00; Atkinson, \$4.25; Waverly, \$44.00; Woodhull, \$2.00; Wyoming, Rev. J. W. Agard, \$20.00; Alton, \$5.00; Chicago, Trinity Ch., Geo. Lizzier's Mite Box, \$2.07; Wilmington, \$9.50; Collinsville, \$27.00; of last amount, \$20.00, Life Membership of Mrs. A. E. Hoyt; South Rockford, \$6.72; Minoka, \$15.79; Evanston, \$82.90; Chicago, Wabash Av., \$100.00; Evanston, from Marie Hanson, Norwegian girl, \$5.00; Polo, \$11.50; Elgin, Life Membership of Mrs. D. C. Scofield, \$20.00; Cherry Valley, \$6.75; Lebanon, to make Mrs. M. M. Green Life Member, \$20.00; Verden, \$3.00; Winnebago, \$14.45; Chicago, Ada Street, \$19.00; of this amount, \$10.00 towards Mrs. Julia A. Stewart's orphan; Elwood, \$7.00; Mahomet, \$2.00; Ringwood, \$8.50; Wheaton, \$9.70; Chicago, Trinity M. E. Ch., from Matson Hill, to make his wife an Honorary Manager, \$100.00; Decatur, \$20.00; Jacksonville, Grace M. E. Church, \$40.00; of this amount, \$20.00 to make Miss Susie Brown Life Member. Total.

Michigan. — Hudson, \$22.80; Taylor's Falls, \$6.00; Battle Creek, \$3.00; Detroit, Jefferson Av. M. E. Ch., \$17.58; DeWitt, \$4.57; Oneida, \$2.03; Ionia, 26.15; Sturgis, \$10.00; Coldwater, 23.05; Southwest Vienna, \$2.50; Watervliet, \$6.25; Hadley Stone Ch., \$2.75; Grand Rapids, Division St. M. E. Ch., \$6.00; Constantine, \$11.50; Mt. Morris, \$4.14; Dansville, \$10.00; Centreville, \$5.00; Eaton Rapids, \$8.00; Mungerville, \$10.00; Grand Rapids, Division St. M. E. Ch., \$26.92; Owosso, \$7.70; Pontiac, \$32.50; of this amount, \$10.00 for Mrs. M. A. Hendrickson, in Lucknow Girls' School; Homer, \$7.00; Grand Rapids, 2d St. M. E. Ch., to make Mrs. Herbert Whitworth Life Member, \$20.00; Hadley, \$10.00; Jonesville, \$8.00; Moscow Plains, \$8.75; Clarkston, \$4.50; Greenbush, \$5.00; Bedford, \$6.05; Cooper, \$6.37; Rives, \$4.63; Kinneyville, \$3.70; Onondaga, \$9.12; Wayne, \$8.00; Commerce, \$4.00; Tekonsha, \$8.50; Tompkins and Springport, \$5.30; Almont, \$3.00; Detroit, Central M. E. Ch., \$36.50; Fowlerville, \$4.25; East Saginaw, \$3.00; Benton Harbor, \$6.50; South Dover, \$6.00; Greenville, \$13.25; Essex, \$5.00; Bellville, \$10.00; Grand Blanc, \$3.00; Paw Paw, \$15.25; Battle Creek, \$20.00; Hanover, \$5.25; New Hudson, \$5.00; Penfield, \$5.00; Olivet, \$6.00; Allegan, \$6.30; Ann Arbor, \$18.00; Burr Oak, \$3.00. Total.

Indiana. — Thorntown, \$10.00; sale of Mrs. Willing's book, and Jennie Kinsley's photographs, \$5.40; Madison, \$26.00; Gosheu, \$13.25; Indianapolis, Mass. Ave. M. E. Ch., \$3.50; Lebanon, \$10.25; Jeffersonville, German M. E. Ch., \$13.30; Lafayette, 9th St. M. E. Church, \$12.00; Logansport, Broadway M. E. Ch., \$7.45; Muncie, \$8.25; Lawrenceburgh, \$10.75; Frankfort, \$10.00; Goodland, \$13.28; Wabash, \$14.50; Richmond, Pearl St. M. E. Ch., \$20.00; Huntington, \$10.70; Connersville, \$16.00; Chauncey, \$4.00; Liberty Mills, \$4.38; Lafayette, Centenary M. E. Ch., \$25.00; Indianapolis, Trinity M. E. Ch., \$5.00; La Forte, \$23.24; Indianapolis, Trinity M. E. Ch., \$29.00; Mrs. Adalida Slaughter pays \$20.00 of last am't to make Ella Smith of Hartford City, a Life Member; Richmond, Grace M. E. Ch., \$15.00; Madison, Wesley Chapel, \$6.50; Logansport, Market Street Mission, \$2.50; Rising Sun, \$12.00; Aurora, \$20.00; of last amount \$4.35 finishes Life Membership payment of Mrs. Folbie; Pisgah, \$7.25; Butler, \$3.00; Larwill, \$12.50; Indianapolis, Asbury M. E. Church, \$23.00; Mitchell, \$23.95; of this amount, \$13.75 towards Life Memberships of Rev. John Poucher and Mrs. Annie C. Poucher; Pierceton, \$28.55; Brookston, \$16.00; Liberty, \$11.30; Roanoke, \$10.00; Bluffton, \$7.00; South Bend, 1st M. E. Church, \$11.65; Logansport, Life Membership Mrs. Mary McClure, \$20.00; Union City, \$12.00; Rochester, \$7.70; Dayton, \$7.25; Fort Wayne, \$10.30; Summit M. E. Ch. near La Forte, \$6.80; Charlestown, \$7.00; Ligonier, \$13.15; children raised \$10.40 of this amount; Bethel Aux'y, \$12.45; La Grange, \$10.90; Door Village, \$7.00. Total.

\$883 62

651.66

Wisconsin. — Brodhead, \$8.00; Hartford, \$5.00; Appleton, \$40.61; from Ledyard Smith's Mite Box, \$4.39; West Granville, \$5.00; Wauwatosa, for Bible Reader in India, \$12.50; Beloit, \$6.00; Eureka, \$6.50; Ripon, \$18.65; Amherst, \$7.25; Dartford, Children's Aux'y, for "Pearly Ray," in India, \$14.00; West Granville, \$12.00; Oakland, from Mrs. M. J. Gates, \$2.00; Waterloo, \$6.00; Omro, \$7.70; Lake Mills, \$8.00; Waupaca, \$18.50; of this amount, \$10.00 is from Mrs. Warren Dunbar, of Ashland, Wis., towards support of a Bible Reader; Janesville, \$9.36; Fond du Lac, Division St. M. E. Ch., \$34.55. Total,

\$226.01

Sum total,

\$2,393.29

Evanston, Ill.

MRS. R. F. QUEAL, Treas.

CINCINNATI BRANCH.

Ohio. — St. Mary's, \$10.00; Williams Chapel, \$10.25; Plymouth, \$10.00; Waynesville, \$8.63; Portsmouth, \$24.00; Wesley Chapel, Ironton, \$13.00; Greenville, \$8.00; Wesley, Cin., \$6.00; Ohio W. F. College, Del., \$40.00; Athens, \$6.50; Eureka, \$7.50; Sale of India curiosities by Mrs. R. R. Meredith, \$56.65; Mechanicsburg (Miss Fannie Williams, for support of orphan), \$30.00; Dorn, \$15.00; West Bedford, \$5.50; Fletcher, \$5.25; Savannah, \$20.00; Lancaster, \$18.00; Jean Trimble Wilson's Mite Box, \$4.70; New Carlisle, \$3.00; Clarksburg, \$21.70; North Louisville, \$9.00; Kinderhook, \$4.00; Seventh St. Zanesville, \$15.90; Town St. Columbus, \$8.00; Bucyras, \$13.70; Berea (20.00 to constitute Mrs. Dr. Godman Life Member), \$35.00; Cole's Chapel, \$5.75; Hillsboro (\$15.00 towards Life Membership of Mrs. Rev. R. Cowdin), \$38.55; Somerset, \$5.55; Wilmington, \$15.00; Emmitt's Chapel, by a friend, \$225.00; Mansfield (Mrs. Allison toward support of orphan, \$10.00) \$30.00; East Walnut Hills, \$159.00. Total,

\$867.25

Kentucky. — Lexington, \$23.43; Union M. E. Ch., Covington, \$33.00. Total,

56.43

Western Virginia. — Volcano, \$41.53. Total,

41.53

Total,

\$965.21

MRS. DR. W. B. DAVIS, Treas.

Care of Mrs. Bishop Clark.

ST. LOUIS BRANCH.

Missouri. — Lathrop, \$4.35. Total,

\$4.35

Iowa. — Cedar Falls, \$16.55; Maquoketa, memberships, \$7.10; Maquoketa, to make Mrs. Rev. R. P. Milner, Life Member, \$20.00; Epworth, \$10.50; Wilton Junction, from H. S. Lawrence, \$5.00. Total,

59.15

Minnesota. — Winona, Berean B. Class, \$7.41; Winona, to make Mrs. Dunlap, Life Member, \$20.00; St. Charles, \$6.85; St. Charles, Mite Chests, \$3.15; Minneapolis, 7th St. Church, \$22.30. Total,

59.71

Kansas. — Atchison, \$9.25; Riley Circuit, Kansas Conference, \$1.00. Total,

10.25

Nebraska. — Nebraska City, \$15.00; Nebraska City, to make Mrs. Margaretta Lemon Life Member, \$20.00; on sale of Miss Porter's Photographs, \$1.00. Total,

36.00

Total,

\$174.61

17 South 15th Street,

MRS. W. A. JONES, Treas.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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